

# THE EXPOSITORY TIMES.

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## Notes of Recent Exposition.

*THEMIS* is the title of a new book which has been written by Jane Ellen HARRISON, Hon. LL.D. (Aberdeen), Hon. D.Litt. (Durham). It is published in Cambridge at the University Press (15s. net). 'Themis' is the subject of the last chapter of the book. And inasmuch as that chapter is the summary, as well as the summit, of the book's whole argument, there is some appropriateness in the choice of 'Themis' for the title.

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But who or what is Themis? Whether 'who' is correct, or 'what,' depends on the stage in the evolution of the religion of Greece upon which you enter. If you take Greek religion at the Homeric stage, the form of the question would be 'Who is Themis?' 'What is Themis?' would be the correct form if you enter it near the beginning of that previous and long-lasting period which Miss HARRISON investigates in her new book.

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In Homer Themis is a goddess, and dwells in Olympus. She has two functions. She convenes and dissolves the assembly of the gods, and she presides over the feast. Zeus bade Themis 'call the gods to council from many-folded Olympus' brow.' Whereupon she 'ranged all about and bade them to the house of Zeus.' Why did Zeus, the supreme god, not summon the assembly himself? Because he was not supreme. Themis

was before Zeus in being, and before him in honour. Even Homer cannot hide the fact. And so, when the assembly is gathered together, Themis takes the chair. She presides over the banquet, and dismisses the gods when the banquet is over.

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For Themis is Doom. The words are etymologically one. We were taught at school to translate the word Themis by 'Right.' And the translation was not altogether out of it. But 'Doom' is better. For Doom is the thing that is fixed or settled. It begins with opinion. There is your opinion and there is mine. When many opinions agree the matter is settled. It has become Doom. Laid out in language, you may call it Law. But it does not need to be laid out as Law. As binding, as awful as any Law is that collective opinion called most inadequately Custom. It is Doom. The day it dawns upon us as an inescapable force is our Doomsday. And when we project it into the future, conceiving of it as awaiting us in that dim and dreaded after-life, we call it the Crack of Doom, the Last Judgment.

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Now this is not the way in which *we* came to the conception of the Last Judgment. For us it was not custom or convention projected into the future. First we came to the knowledge of God, and the Last Judgment was to us 'the Day of the Lord.' For from the beginning we have had in

our hands a Bible, and that Bible has given us God. But the Greeks, having no Bible, had no God given to them. They came to the conception of a God at last. And this was the very way they came to it. One man's opinion agreeing with another man's, there gradually arose a sense of some things settled. That sense became Custom. In process of time Custom became venerable, awful; its origin was lost in the past, its grasp was laid on the future. It became the highest and most adorable. It was called God. And even after there were Gods many in the land of Greece, Custom—Right, Doom, Themis—still held the highest place, called the gods together, presided over them, and dismissed their assembly.

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Was this the religion of the Greeks, then? Yes; this was their religion, and that was the way they attained to it. It was not the only way in which men attained to religion. There were others who had no Themis, no sense of the majesty of Doom, who were nevertheless religious.

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There were the Cyclopes, for example. The Cyclopes were religious, undoubtedly. They were conspicuous by their piety. For they trusted wholly in God for food and raiment and did not till the ground.

A people proud to whom no law is known,  
And, trusting to the deathless Gods alone,  
They plant not and they plough not, but the  
earth

Bears all they need, unfurrowed and unsown:  
Barley and wheat, and vines whose mighty  
juice

Swells the rich clusters when the rain of Zeus  
Gives increase; and among that race are kept  
No common councils, nor are laws in use.

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The Greeks could not deny the religion of the Cyclopes. They could not ignore it. They were greatly distressed when they considered it. For the Cyclopes had no Themis. And this was the more incomprehensible and distressing to the

Greeks when they remembered that the Cyclopes were by no means individualists. They had a family life and even excelled in it. But they went no further. They had no public life. They did not meet in assemblies. They had no market-place. That to the Greek was the last desolation. We hear the chorus in remote barbarian Tauri cry:

O for a kind Greek market-place again!

The Cyclopes had their family life. But in each family the father was supreme and the father's word was law.

For on the high peaks and the hillsides bare  
In hollow caves they live, and each one there  
To his own wife and children deals the law,  
Neither has one of other any care.

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The Cyclopes had no Themis. They had reached their Gods in another way from the Greeks. They had not carried custom through the family, the tribe, and the nation up to God. They had found their God in the kindly earth, in the sun and rain and fruitful seasons, and had been content. And undoubtedly it was a lower religion than the religion of the Greeks. The Greek religion was indistinguishable from morality perhaps; but it was at least the morality of a nation; the individual gave himself willingly for the nation's good. The religion of the Cyclopes was scarcely even morality. They did not care whether there was righteousness in the earth or not if there was plenty of barley and if rich clusters hung upon their vines. Their religion consisted in letting God find them barley and wheat and wine, and thanking him when He did. There is nothing lower than that to which the name of religion can be given.

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The religion of the Greeks, we say, was higher. And yet it was properly not religion but morality. It is true there were Gods in it. And there was Doom, higher than the highest God, herself a God requiring worship. But Gods do not make religion. And the placing of Themis high among



the Gods only shows the more manifestly that along that road by which the Greeks went to find religion and God, neither God nor religion is to be found.

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'And when he was alone, they that were about him with the twelve asked of him the parables. And he said unto them, Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again, and it should be forgiven them' (Mk 4<sup>10-12</sup>).

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Did Jesus really say this? Professor George JACKSON cannot believe it. Now Professor JACKSON is a Wesleyan. He has just been elected to the position of Resident Tutor at Didsbury College, Manchester. He was previously chosen to deliver the forty-second Fernley Lecture. And it is in that Lecture that he says he cannot believe that Jesus ever uttered this hard saying about the parables.

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Why can he not believe it? The text is unassailable. The meaning is unmistakable. He cannot believe it simply because of the hardness of the saying itself. 'The words create a difficulty concerning the purpose of the parables which but for them would not have existed; for they seem to say that Christ adopted the parabolic method in order to hide the truths of the Kingdom from unspiritual minds; and such a purpose would be entirely at variance with the whole spirit of His ministry.'

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Is Professor JACKSON entitled to reject a passage of the Gospels simply because he thinks that it is not after the mind of Christ? He believes that that is within his right. Nor do his fellow-believers dispute his right. And that being so, it is evident that no change has taken place within the last generation that can for a moment be compared in far-reaching issue with the change

in the attitude of the Christian Church to the Bible.

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It is in keeping with that change that Professor JACKSON, discussing in a single paragraph the authority of the Bible, declares with the same plainness of speech that in the old sense, the sense which we still attach to the word authority, the Bible has now no authority whatever. 'We no longer believe that a biblical statement is necessarily true simply because it is a biblical statement.' He refers to the historical and scientific facts which enter into the Bible narrative. Over these, he says, there is no room for authority; 'the only authority is the authority of the facts themselves.' But the situation is precisely the same in the realm of the moral and spiritual. Here also, he says, the authority is not of the Bible. The only authority that can be recognized by us is the authority of the truth which the Bible brings to us.

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Mr. T. R. GLOVER, Fellow of St. John's College, Cambridge, and University Lecturer in Ancient History, has delivered a Lecture—the Swarthmore Lecture it is called—on *The Nature and Purpose of a Christian Society* (Headley Brothers; 1s. net). The tone of the lecture, perhaps the very title of it, suggests the thought that possibly Mr. GLOVER delivered it to an audience that was more interested in the individual than in society. And if we read the preface last, as we are always expected to do, we shall find that our surmise is right. The Swarthmore Lecture is a Quaker foundation. Mr. GLOVER's audience therefore consisted mainly of those to whom the great fact of life is the Inner Light, the revelation of God directly and immediately to their own individual souls.

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Why did Mr. GLOVER lecture to Quakers on a Christian Society? For two reasons. First, because he believes that those who make much of the Inner Light have always to be warned against the abuse of that enjoyment. He quotes St.



John of the Cross. 'I am terrified,' says that Spanish mystic of the Counter Reformation, 'I am terrified by what passes among us in these days. Anyone who has barely begun to meditate, if he becomes conscious of these words during his self-recollection, pronounces them forthwith to be the work of God, and, considering them to be so, says, "God has spoken to me," or, "I have had an answer from God." But it is not true; such an one has only been speaking to himself. Besides, the affection and desire for these words which men encourage, cause them to reply to themselves, and then to imagine that God has spoken.'

The other reason is, that however sure of the 'Inner Light' a man may be, and however accurately he may interpret it, he will be the better to hear what other men's experience has been. 'I believe,' says Mr. GLOVER, 'that any real light that comes to a man from God, directly or indirectly, will be confirmed by the light that comes to others from Him.' More than that, he believes that the experience of any individual is true only if it corresponds with the experience of the historic Church. 'I believe in George Fox as a religious teacher and not in Joseph Smith, Jun., because I am convinced that history is rational and relevant to ourselves. In every sphere of life progress has been made by use of past experience—in ship-building from the earliest dug-out to the *Olympic* and the *Mauretania*. In religion also the past is never irrelevant; it is a guiding series of lights, and it has to be prolonged.'

Now as Mr. GLOVER proceeds to make known the advantage to the individual Christian of a Christian Society, he comes inevitably to the doctrines that are held. For it is the doctrines that a man holds that make him differ from other men. No doubt, as St. James expresses it, if a man is to *show* that he has faith, he can do it only by his works. But it is his faith that makes him the man he is. It would seem, therefore, that doctrine is the great individualizer. It is so. Yet Mr. GLOVER believes, and believes with all his

might, that no doctrine of vital worth can be held securely by any man unless he finds that it is held also by other men.

For the vital doctrines of Christianity are very difficult. They are difficult to comprehend. They are most difficult to make the venture of life on. What is the history of the Church but the history of conflict about doctrine? One individual, seeking to express the relation of the Son to the Father, says *homoiousios*, of similar substance; another *homoousios*, of the same substance. Other individuals range themselves on either side; and the modern Carlyle laughs sardonically at the spectacle of a Church rent in twain over a diphthong. But at last the Christian Society determines that 'the same in substance' is the only Catholic doctrine. And even a Carlyle lives to see that the continued existence of the Church depended on that diphthong.

Very well, let the individual find his doctrine of the person of Christ. Is it possible for him to find it and be fully persuaded of it without once referring it to the history of Christian doctrine? Mr. GLOVER says that there are three great difficult doctrines which have kept the Christian society alive, and which in return the Christian society has kept for the individual. He does not think it possible that any Christian man or woman can be fully persuaded of any of these doctrines, so difficult are they, if no reference is made to the experience of the Church.

The first is the doctrine of Grace. Mr. GLOVER seems to say that the doctrine of Grace is peculiarly a doctrine of the individual. He quotes the remark lately made, that men as a rule do not care much about the doctrine of Grace till they reach the age of thirty, and he says that there is an element of truth in it. For it is not till we get a just measure of our own forces and deficiencies that we care to ask for Divine aid.

When Duty whispers low, Thou must,  
The youth replies, I can.



But the man in middle age is less ready with that answer. 'O wretched man that I am! Who shall deliver me?' is more apt to be his thought. Christianity is, in short, 'the religion of all poor devils,' as the German Jew Börne said of it. And the man who appreciates the doctrine of Grace is the man who is conscious of failure, conscious too that he can no longer wrestle against failure, and is ready to accept whatever is offered him.

So for a moment it seems as if Grace were altogether a thing for the individual. But the doctrine of Grace is found to be a most difficult doctrine. To believe that all the past is forgiven, to believe that every new hour's needs bring ever new supply of Grace—to believe, that is to say, just when we are most despondent, that we are accepted in the Beloved and have grace given to help us in every time of need—that is difficult indeed. But the experience of those who have gone this way before is invariable and overwhelming.

'Difficulty round about and within'—these are Mr. GLOVER's words,—'a deepening consciousness of weakness and inadequacy, and the experience that, with a daily surrender to God's will and a daily acceptance of His power flooding life with joy and peace and helpfulness, all things become possible—these are the foundations on which the Church's doctrine of Grace rests; and they have been well tested in the centuries.'

The second doctrine is the doctrine of the Incarnation. It is curious, is it not, that Mr. GLOVER should put the doctrine of Grace first, and the doctrine of the Incarnation second? But he is considering the individual, and assuredly in the experience of the individual grace is before incarnation. 'God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life'—that is God's order. But the believer's order is the belief first, the fact of the forgiveness, the joy of grace, and then the amazing discovery that it is

the end of a great scheme of redemption laid out by the love of the Almighty.

Now who can believe the doctrine of the Incarnation without reference to the history of the Church? We sometimes hear it said that we should all be Unitarian if it were not for the Bible. Let us add 'and the Church.' For this is a great and difficult doctrine, and we need the testimony of 'all the saints who from their labours rest.'

What is their testimony? It is that they died for Christ. For what Christ did they die? Says Mr. GLOVER, 'There is something even ludicrous in the idea of a man dying for the crucified phantom of the Docetist. Who could die for a Jesus who devised a conjuring trick in order to avoid death Himself?'

For life is sweet, says Mr. GLOVER. And he remembers Borrow. 'There's night and day, brother, both sweet things; sun, moon, and stars, brother, all sweet things; there's likewise a wind on the heath. Life is very sweet, brother; who would wish to die?' Life is sweet to the Christian saint, as sweet as to the Spanish gypsy.

Heaven above is softer blue,  
Earth around is sweeter green!  
Something lives in every hue  
Christless eyes have never seen:  
Birds with gladder songs o'erflow,  
Flowers with deeper beauties shine,  
Since I know, as *now* I know  
I am His, and He is mine.

And yet the Christian saints did not refuse to die. They did not, when the Church was at its quietest and best, put themselves in the way of martyrdom, but they did not put themselves out of the way of it. For they knew that He who died for them was no other than the only begotten Son of God. And thus, 'to men who in every fibre of their thinking are individualists—as so



many of us are apt to be—who will each start anew to think the world out, wavering and shifting as to truth and the criteria by which it may be judged—there is something awful, something wonderful, in the great spectacle of the Church in its solidarity standing one great witness to a faith which the individual, with his short range, working on preconceptions imposed on him by his day, would pronounce impossible and incredible. It is something to realize that in every age men have found it impossible and incredible, and have committed themselves to a faith that went beyond their understanding and been justified.'

The third doctrine is the doctrine of the Judgment. That the doctrine of the Judgment has held a place in the history of the Church, and has held it so prominently and so long, is one of the puzzles of this time. There is no doubt, be it ever so puzzling now, that our fathers believed in the Last Judgment. But how did they believe in it? Here is the marvel. The doctrine

of the Judgment became to them a mighty force for righteousness. That a Judgment there would be, and that the Judge would be Christ their Saviour, gave them a standard of righteousness of the loftiest kind. So lofty was the standard that in every age it was found to be unapproachable. The reach, in Browning's phrase, ever exceeded the grasp. And yet its height has been justified by history. There are those who explain the progress of human morality by the use of the word Evolution. It is merely a word to juggle with. 'Historically,' says Mr. GLOVER, 'nothing has helped mankind forward so uniformly and so steadily as the concentration of the Church's thought on its Master and its Judge.'

'We believe that He will come to be our Judge.' The belief is our inheritance from the Christian Society. Let us repeat it to such good purpose that for each one of us this most difficult doctrine of the Last Judgment may be a power making for righteousness.

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## The Pilgrim's Progress.

BY THE REV. JOHN KELMAN, D.D., EDINBURGH.

### The Second Part.

WE have now reached the last section of the journey, from the Delectable Mountains to the end. The special feature of this portion is indeed that which more or less characterizes the whole of the Second Part of the *Pilgrim's Progress*, the comfort and welcome that there are in Christianity for the weak. It is peculiarly interesting to notice the emphasis laid upon this by so robust a man as John Bunyan. The tenderness of such characters as his need not, however, surprise us. In the midst of his rough strength there is an extraordinary sensitiveness and an imaginative delicacy which may well prepare us for such compassion and understanding of those who are not strong like himself; and if at times the weak brother becomes troublesome, or even allows

himself to trade upon his weakness, Bunyan will answer your remonstrance by a reminder that he himself and all his stronger readers have also much in them that needs toleration.

### The Delectable Mountains.

Here we are met at the outset by the usual care of the weak. This is the place of spiritual vision and understanding, and here the strong must choose and find their spirituality for themselves, while the shepherds will need to give all their attention to the feeble. 'So the feeble and the weak went on, and Mr. Great-heart and the rest did follow.'

On the whole the passage is not quite so open-air and breezy as the corresponding passage in the



First Part, and the scenes are rather of the nature of tableaux than of landscape. Yet, on the other hand, the tone is more cheerful and the thoughts more exhilarating than those depressing visions of doom which formed the greater part of the story of the Delectable Mountains in the earlier part. There are in all four new scenes.

1. 'MOUNT MARVEL, where they looked and beheld a man at a distance, that tumbled the hills about with words.' This was the son of Great-grace, and he was 'set there to teach pilgrims how to believe down, and so tumble out of their way, what difficulties they shall meet with, by faith.' This is another of those little glimpses, such as that which we have had of Great-grace himself, which show us the sort of men and types of character upon which the heart of Bunyan loved to dwell. It is in curious and almost violent contrast to that growing company of weaklings with whom we are journeying, and doubtless it was meant to be so. Here is a man who neither makes nor feels difficulties, and to whom nothing is impossible. So vivid is his faith, and so unquestioning and whole-hearted, that all difficulties vanish before its bright advent. This is your true Christian Scientist, who, taking Christ literally, believes that faith can remove mountains. Such men were D. L. Moody and Gordon of Khartoum; and if indeed the material and visible world did not miraculously go down before them on all occasions, yet they were able, by faith, to overleap and ignore such instances of failure, and through unquenchable confidence they did actually achieve many impossibilities. One would have thought that for Mr. Ready-to-halt and for Mr. Fearing such a vision might be almost too bracing; but Bunyan believes in strength, although he pities weakness, and insists upon the glory of the strong and competent spirit, thus giving his answer to any who might have felt that the weak brother was being spoilt.

2. MOUNT INNOCENCE,—with Godly-man walking in white upon it. It is interesting to remember that we have already met Innocence in the person of the damsel at the house of the Interpreter. There, the lesson was that of the lowliness of Innocence; here, it is of its loftiness. The thought reminds us of Mrs. Browning's poem of the *Lessons from the Gorse*, which so beautifully expresses it:

Mountain gorses, do ye teach us  
From that academic chair  
Canopied with azure air,  
That the wisest word man reaches  
Is the humblest he can speak?  
Ye, who live on mountain peak,

Yet live low along the ground, beside the grasses meek!

Godly-man is in white, and Prejudice and Ill-will are throwing dirt at him, but the dirt falls off in a little time, and his white garments shine more brightly than ever. This, no doubt, is true in the end of all slander of the innocent; yet, unfortunately, the dirt does not always fall off in a little time, and if Prejudice and Ill-will know their business well enough, they can generally manage to dim the brightness of the character they assault. The dirt which they throw directly in the form of definite accusations may indeed fall off at once, but if they are experts they will do little of that. They will merely go about in a vague way saying what a pity it is that the man has such a dirty coat; and in spite of its glittering whiteness they will be believed, for generality is the soul of slander, as all clever slanderers know only too well.

3. MOUNT CHARITY.—Here Bunyan falls back upon the simplest and most conventional form and doctrine of charity. We have met with it already in the story of Mercy and Mr. Brisk, and in the riddle which Mr. Honest gave his host as a nut to crack in the House of Gaius. The undiminished roll of cloth adds nothing to these former instances, and the moral is of course as old as the world. Every reader must observe how entirely we are losing sight of the scenery here, and the high mountain land might be anywhere for aught that we can see of it.

4. In the ETHIOPIAN we have not even a new mountain, but only a 'place' where Fool and one Want-wit are washing an Ethiopian and only succeeding in making him blacker. This is a natural counterpart to the lesson of Mount Innocent, and it is true within the same limitations. Unfortunately, log-rolling and Mutual Praise Associations can for a time, and sometimes for a long time, delude the public only too well; and there is a curious tendency to exercise this false charity upon every mention of a really bad character. The late Professor A. B. Davidson used to say that 'there are some critics who prefer Esau to Jacob, and Saul to David, and Judas Iscariot to the Apostle



John.' The case of Judas Iscariot is the extreme instance of such whitewashing. Perhaps the barbarous severity with which his name was treated by earlier writers, such as Dante, may have been a temptation to later ones, among whom may be named Ruskin and De Quincey; but the verdict of history does not easily accept the glosses with which kind-hearted literary men or perverse interpreters have tried to reverse the only historical estimate of the traitor which we possess. In general, we are here facing the great and constant question of our attitude to sin. R. L. Stevenson tells how he upheld the doctrine that there are thoroughly bad men in the world against the more kindly judgment of his friend Fleeming Jenkin, and how, when he had narrated the case of one thoroughly bad man, the Professor still said that it was a dangerous way of thinking.<sup>1</sup> No one can fail to admire the spirit of charity that breathes in such views, and yet there is another side to it. Black is black, and facts are the only safe things we have to deal with in this world. It is just as bad to call black white as it is to throw mud; and to persist in it, so as to ignore the presence and the reality and the danger of evil, is to do what Stevenson has spoken of as the work of a wrecker, deranging the beacons upon a dangerous coast.

When Bunyan is upon this line at any rate, he seems to feel it incumbent upon him to go a little further. The two fools would have pled mercy as their reason for attempting to whitewash the Ethiopian, so Mercy shall pronounce upon the case. She desires to be shown the door that opens upon the By-Way to Hell from these mountains. Harkening at the open door she hears the cries of three distinct types of the damned. One has been lost because of the evil of the home life for which his father has been responsible. A second, like Francis Spira, has lost his soul to save his life; and a third represents those who through indulgence have come to that place. Mercy is terrified, turns pale and trembles, and comes away saying, 'Blessed be he and she that are delivered from this place.' It is all that puritan Mercy can say, and Bunyan leaves it at that.

<sup>1</sup> *Memoir of Fleeming Jenkin.*

The introduction of Mercy suggests one of the most curious incidents in the whole story. In the Shepherds' Palace she has seen a wonderful looking-glass, and she longs for it violently. They ask the shepherds to give it to her, and the request is granted. What this glass stands for is a question of some interest. It is a kind of combination of a natural looking-glass which reflects the person who looks upon it, and a magic mirror which shows the face of the Prince. Its magical powers are such that it will show the Prince in whatever way you want to see him, either with the Crown of Thorns and the marks of the Cross, or in the glory of Heaven. It is, of course, a subject which has been treated in literature and folk-lore from time immemorial, and it is one peculiarly tempting to the imaginative. Nathaniel Hawthorne uses it in his brilliant account of the *Glass of Fancy*. In this passage we may be sure that Bunyan is thinking especially of the Epistle of St. James; together, no doubt, with a half-remembered sense of many a magic song and story he had heard. If that be so, the glass is undoubtedly the Word of God, and it is extremely interesting to notice how, as Bunyan comes near the end of his work, he closes in upon the thought of the Word. Metaphor after metaphor is used to indicate it. It is the Sword in the hand of Valiant and the Crutches of Mr. Ready-to-halt, a map, a light struck suddenly, and here a magic mirror, which, if held in one way, will show a pilgrim the uttermost truth about himself, but held in another way will reveal Christ to him. To complete the story, the other women receive corresponding presents such as ear-rings, jewels and bracelets, but there is nothing to indicate any particular significance in these. Once again it is interesting to notice how entirely the allegory is at every point breaking down. The glass which Mercy carries away with her is not a little portable mirror, but a 'great glass that hangs up in the dining-room.' We are far beyond the region now where consistency matters at all. There is a gale upon the spirit of the dreamer as he approaches the glories of the Celestial City, and Mercy might have carried the dining-room itself away with her, had it suited John Bunyan's purpose.



# The Minor Parables, the Metaphors and Similes of the Synoptic Gospels.

BY THE REV. R. M. LITHGOW, LISBON.

OUR studies in the synthesis of the parabolic teaching have but kept in view those fifteen parables which constitute the Matthean sequence, with the fifteen in Luke, which form a parallel with them. These compose, as it were, the planetary system in that bright galaxy of metaphorical illustrations which bejewels the gospel firmament. At the outset of our investigations it was noted, that the thirty we have dealt with are those generally treated of as our Lord's parables, in the leading modern works on this subject. Still every writer does not include them all in his exposition of the parables. Thus the Rich Fool is not dealt with by Dr. Bruce, while Dr. Dods takes no note of these four, the Growing Corn, the Midnight Borrower, the Farm Servant, and the Pounds.

On the other hand, Dr. Bruce in his *Parabolic Teaching*, expounds three or four parables, outside the thirty of which we have taken account. To each of three he devotes a whole chapter, the Children in the Marketplace, the Children of the Bridechamber, and the Unfaithful Upper Servant. As the two latter occur each in combination with further teaching, relating in like form to the same point, they may both be regarded as triple parables, and Dr. Bruce has so expounded them. The former has as its appendages, teachings illustrated by the symbols of the patch, and the new wine, while the appended teachings of the latter are associated with the figures of servants awaiting their Master's return, and a householder prepared against the thief. Christ's recommendation of the lowest Seats at feasts is also, by way of introductory parallel to that of the Publican and Pharisee, expounded as a parable in this work, while its author treats shortly as parable-germs, the Two Builders, the Watchful Porter, the Dutiful Physician, and the Rejected Cornerstone. In a list of the parables attached to a recently published Bible, we find there included, the figures of the lamp and its stand, the tower-building and warring king, and the sheep and goats, and thus discover how wide is the notion which some Bible

students entertain, in regard to the parabolic form of divine utterance and teaching.

We can well appreciate the difficulties of expositors in deciding as to what are and what are not parables, meaning by that parables of the first rank. The word parable is applied in the Gospels to other teachings of our Lord besides those which we are accustomed to designate in this way. The use by the Jews of the same word as an equivalent alike for proverb and parable, doubtless serves to explain this, and there are clear cases in which the so-called parable is really a proverb. Still there are also cases where this is not quite apparent, and this fact would seem to account for the appearance of some of the extra parables dealt with by Dr. Bruce, three of which are thus denominated in Luke's Gospel.

There are in all seven cases, apart from the recognized parables, where, in the Gospels, we find the word 'parable' applied to teachings of our Lord. In the only instance where the three Synoptists agree in this, the word is used by Christ Himself in the records of Matthew and Mark, while Luke uses this word in relating the incident. The case is that in which Christ utilized the budding of the Fig-tree, with its promise of the summer, as a type of signs which should herald the destruction of Jerusalem. This was for His apostles the parable which the Fig-tree had to teach, and in its limited reference to their personal guidance, we see that which marks it off from the more general teachings of the parabolic sequence. Both Matthew and Mark relate, that Christ's statement about the things that defile—not that which entereth into the mouth, but that which proceedeth out of it—perplexed His disciples, and that they took occasion to ask an explanation of 'the parable.' This term is in all likelihood used here in regard to a lesson, which, while clear to us, had its confessed obscurity for the disciples. Mark introduces Christ's illustrations of the divided kingdom, and strong man's house, by saying that He here spake in parables. But clearly in this case the word is used in its sense of a proverb. The other instances of its



use in the Gospels all occur in Luke, and it is no less obviously in the proverbial sense, that this evangelist applies it to Christ's illustration of the blind leading the blind, and His reference to the folly of patching old cloth with new, or of putting new wine into old skins. This is made the more obvious in the case of these latter references, as they form but appendices to the more distinctly parabolic illustration of the bridegroom's party (Children of the Bridechamber), not here designated parable, but, with its accompanying illustrations, expounded by Dr. Bruce as such.

Christ's gracious counsel about choosing seats at feasts, in the course of His table-talk as the Sabbath guest of a ruler of the Pharisees, has alike in view of its expanded form, and the more than merely moral lesson which it inculcates, more claim to the designation given it than these others, although it is but a minor parable. It lies at least on the boundary line between the proverb and the evangelic parable, and has been so dealt with by Dr. Bruce. But Christ's teaching associated rather confusedly with a Faithful Steward, and Faithful and Unfaithful Servants, in connexion with which Peter asked the pertinent question, 'Lord, speakest thou this parable unto us, or unto all,' is of all the minor parables in Luke that most entitled to the name. Peter's inquiry, indeed, indicates the one limitation which excludes it\* from a place among the thirty. For its apparent reference is to degenerate ministers of the kingdom, and the manner in which Peter's question is dealt with gives every encouragement to this view of it. It is a parable for the apostles to begin with, and after them for those of some authority and eminence in the Church.

But in view of the varied character of even these seven Gospel-named parables, it is clearly desirable that we should have some criterion by which to distinguish between the really essential and important parables, and the subordinate elements in the parabolic utterances of our Lord. We have already noted and discussed the subject common to the thirty parables which have formed the basis of our investigations in regard to the parabolic doctrine. That we have seen to be the soul of man. And we may now add that in this common subject of these thirty parables, there is that which marks them off from almost all the lesser parables and metaphoric teachings of Jesus. It is the special feature of the parallel sequence of parables

which has occupied our attention, that they all, and practically alone, deal with man's spiritual nature and career in its fullest scope.

It is, on the other hand, an equally distinctive mark of the Johannine parables or allegories, that their common subject is the nature, person, functions, and relationships of Christ. It is His work and person they set before us, just as the Synoptic parables depict for us the natural state and development of man's immortal soul. Now, with a very few exceptions, the lesser parables, the metaphors, and the similes of the Synoptic Gospels are outside of both these categories. The one metaphor found in the Synoptists which answers to the Johannine type of parable is that of the Physician, whose aid the sick need but not the whole, although in the Sower, the Shepherd, the Landlord's Son, and the Bridegroom of the greater parables, we find subordinate figures of this reference.

The Parable of the Watchful Porter, reported by Mark alone, which has more of the true parable character about it than any other outside our thirty, and that of the Faithful and Unfaithful Servants, reported by Matthew and Luke, and to which we have already referred, are the only other parables in any way fitted for inclusion among those relating to general features of man's spiritual nature. The former seems to combine the lessons of diligence and vigilance, taught separately in the Matthean parables of the Talents, and the Ten Virgins, and may be regarded as Mark's equivalent for them. The Parable of the Faithful and Unfaithful Servants treats also of vigilance, here associated with fidelity, but this, as we have seen, with a limited reference.

With these exceptions we may safely say that no minor parables or metaphors in the Synoptic records can at all be associated with the great parables which give us the story of man's spiritual career. Many of them deal with some feature or aspect of this matter, but invariably with a limitation of their reference, which at once removes them from the main stream of Christ's parabolic teaching. Thus that little triad, setting forth the fresh joyous spirit of Christ's followers, in connexion with the figures of a bridal party, a patch on an old garment, and new wine in old skins, has a very obvious reference to those associated with our Lord, during the time of His earthly ministry, although not without its lessons for all time, in



regard to a notable feature of the Christian faith. The conduct of the Children in the Marketplace is distinctly applied by Christ to those contemporaries of His, whom neither He nor the Baptist could please. The figures of the Divided Kingdom, and of the Strong Man whose house is threatened by robbers, descriptive as they are of Satan's discomfiture at the hands of our Lord, were made use of to show the absurdity of the Pharisaic charge that Christ was inspired by Beelzebub. And the figure of the blossoming Fig-tree was drawn attention to as significant of omens, which, for His disciples' guidance, should precede the destruction of Jerusalem.

But while clearly outside of the more general and important parabolic doctrine, Christ's metaphoric teaching, as distinct from or subordinate to that, is when attentively studied, not without its own striking and suggestive features. Thus the fact that of the sixty metaphoric figures to be found throughout the Synoptic Gospels, two-thirds occur in Matthew's record previous to the chapter which contains Christ's first reported parables, would seem to indicate a development from their frequent use in Christ's discourse to a preference for the more elaborate parable. For with the more frequent appearance of the parable in Matthew's later pages, the lesser metaphoric figures almost wholly disappear.

Then another striking feature is, that while the parables of Luke's Gospel are with very few exceptions not those of Matthew's, there are only four of the subordinate metaphors found in Matthew which are not in Luke, these being the Pearls before swine, Wolves in sheep's clothing, Gnat-strainers, and Sheep and Goats. And, on the other hand, there are only four teachings in this form to be found in Luke, which are not in Matthew, these being the Ploughman looking back, the Servants awaiting their master, the Tower builder, and the Warring king. Luke alone records that proverb-like 'parable' about the Seats at feasts, while omitting that reported by Mark and Matthew about true defilement, of heart and mouth.

In regard to the literary form in which these threescore figures appear, we discover on analysis, that seventeen are similes in which the comparison or resemblance is stated, thirty-two are metaphors in which resemblance or identification is implied or assumed, and eleven have claims to be con-

sidered allegories if not parables, on the score of the resemblance for which the figures stand being only suggested.

Some two dozen of these figurative teachings are distinctly proverbial in character, basing the lesson taught in itself, or at least through the metaphor employed, on an obviously natural law, reasonable principle, or sagacious maxim. These appeals to necessities of thought or action are most pointed in their lessons, and very variously derived in their illustrations. Thus inanimate nature is made to preach through the good and bad fruit of wholesome and poisonous plants, through weather portents, and the heralds of approaching summer, as well as through the savour of salt, and the fermentation of wine. Man's own body has its lessons for him in the danger of retaining a diseased limb, and the drawbacks of darkened or distorted vision, as also in the sick man's need of the physician. The impossibility of serving two opposing masters, of building securely on sand, of passing a tall or laden camel through a low or narrow archway, or of abstracting a mote from another's eye while a chip is in one's own, are all employed to enforce spiritual truths. So too are the absurdities of putting pearls before swine, a lamp under a bushel, new wine in old skins, or a patch of new cloth on a fusty robe. No less unfitting things are set before us in the ploughman with his back to the plough, the unarmed thief attacking the defended house, or the householder leaving it open to him, the king building a tower or engaging in war without counting the cost or considering his resources, or the divided kingdom hoping long to stand. That men have more value than sheep, that prophets are least thought of at home, that man's true defilement is from within, and that even in festive gatherings he that humbleth himself shall be exalted, are also proverbial teachings given more or less in metaphoric guise.

Those metaphors which come nearest to the parables in their teaching, depict, under most suggestive emblems, varied aspects and functions of the Christian life. The first we come across, after that of the implied subjects of the kingdom which Christ began by proclaiming, is found in the phrase 'fishers of men,' so aptly applied to those whom He called from their nets to be the apostles of His saving mission to mankind. The Sermon on the Mount furnishes us with a pair in the



designations 'salt of the earth,' and 'lights of the world,' in connexion with which Christ calls on His disciples to be savoury, and to let their light shine. As travellers in the narrow way, yoke-fellows and cross-bearers with their Lord, stewards of a rich treasury, heirs of heavenly wealth, learners under a great teacher, reapers in the spiritual harvest field, clavigers of Christ's kingdom, His near relatives and God's children, we have a rich quarry of titles for stimulating thought, in regard to the duties, responsibilities, and rewards of Christ's service. Its joy is set forth in the figure of a bridal party, its risks in that of lambs amid wolves, its call for vigilance in those of the watchful porter, and servants awaiting their master, and withal its very serious nature in that of sharer's of Christ's own cup.

Another class of metaphors adds to the emblems in which the parabolic teaching sets forth the great distinction of the right and wrong, the good and bad. These are presented in such contrasts as that of the broad and narrow ways, the wise and foolish builders, the good and corrupt trees, man's two possible masters, the single and evil-eyed, the passing possessions of earth and the saint's enduring heritage in heaven, and in sheep and goats as emblematic of the final separation of the good and evil.

Not a few forcible figures relating to the opposers of Christ's work in His own day, and no less applicable to many since, are found among the Gospel metaphors. Than the Pharisaic leaven of hypocrisy, nothing more aroused our Lord's righteous indignation, and it is against such deceivers that terms like these are used, 'wolves in sheep's clothing,' 'a temple den of robbers,' 'strainers at gnats and gulpers of camels,' 'weeds' (unplanted growths), 'blind leaders of the blind,' and 'whited sepulchres.'

A significant series of metaphors is that which relates to, and depicts the course of possible degeneracy and apostasy in Christ's disciples. There is the risk for all converts of the dispossessed demon's return. There is the perilous looking back of him who has put his hand to the plough. There is the no less dangerous concealment of the light lit for illumination. There is the injurious limb which may require amputation.

There are the temptations for trusted servants, in the master's absence, to become careless, unfaithful, and riotous with the drunken. And there is the worthless salt that has lost its savour.

But if these natural figures are utilized for the disciple's warning, he is not left without his inspiration and his comfort from the realm of nature too. While man's natural hunger is utilized to remind him of the soul hunger he should have for righteousness, his parental affections and the kindnesses they prompt to, are made use of to encourage his faith in the Fatherly love and goodness of God, and in the daily expectation of receiving good things from Him. The birds of the air and the flowers of the field are pointed to, that man may learn from their case to trust his Maker for needful food and raiment. He is reminded that no sparrow falls to the ground overlooked by God, and that the very hairs of his head are numbered by Him who numbereth the stars.

But there is a side of this teaching from nature profoundly pathetic, because set to remind us of the saving work for man, of nature's Lord and Divine Expositor. Every bird's nest and fox covert has its reminder of Him who for man's sake had not where to lay His head, while the hen with her chickens about her has her tale to tell us of His protecting love. And in the bread and wine which nature's harvests bring us, we may see the divinely appointed memorials of His broken body and shed blood, and thus be feelingly reminded by the very staff of life, that man doth not live by bread alone.

The Synoptic metaphors and similes are thus seen to be capable of division into quite a few distinctly marked classes, subordinate to and serving to set forth the details of that divine service, to which so many of the greater parables more generally refer. And when so regarded, we recognize the helpful relation which their subordinate lessons bear to the more general parabolic teaching. Nor can we overlook the fact, as significant of the value of these metaphors, that it is under the emblem of the kingdom of God, that these Synoptic Gospellers depict Christ as setting forth the great boon He came to bestow, the *summum bonum* of all possible desire.



# The Great Text Commentary.

## THE GREAT TEXTS OF I. CORINTHIANS.

### I. COR. IV. 5.

Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God.—R.V.

1. THE doctrine of judgment was inherited by the Church from the Synagogue. In the Old Testament we can trace its gradual development, and in the apocalyptic literature, which was so copiously produced in the age immediately preceding the Advent of Christ, it attained remarkable prominence and distinctiveness. The New Testament takes up the tradition of Jewish doctrine, and makes to it an addition of the utmost importance by identifying the Lord of the prophets with the Lord Jesus Christ. Our Saviour clearly claimed for Himself the character of the Judge of mankind, and connected His Second Advent with the exercise of His judicial functions. The process of judgment is variously presented in the Gospels. In St. Matthew's Gospel the objective aspect is most emphasized, and we have the picture of 'the great Assize,' when 'the Son of man shall come in his glory, and all the angels with him,' and shall pass sentence on 'all the nations.' In the Fourth Gospel Christ is represented as judging men inevitably by His word, which they receive or reject by an act of self-revelation. In one place we read that the Father 'hath given all judgment unto the Son'; and in another place of the same Gospel Christ is represented as disclaiming the purpose of judgment: 'I came not to judge the world, but to save the world.' The judgment proceeds as the natural consequence of His presence and teaching: 'He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day.' Thus the process of judgment is at once present and future. Day by day men judge themselves, but there is a 'last day' of final judgment, in which the tenor and effect of those unconscious self-judgments shall be declared. It is not altogether easy to combine these notions of judgment, but the Christian doctrine includes both, and can dispense with neither.

If we study carefully the Old Testament, we shall distinguish a twofold process of development in the doctrine of judgment. On the one hand, the Jews were gradually led to move from the notion of national to that of individual judgment. On the other hand, they were led to transfer the scene of final judgment from this life to the next, and to seek the triumph of Jehovah's righteousness not in time but in eternity. This twofold doctrinal advance was determined by the teaching of the prophets about God, and was assisted at every stage by the circumstances of the national history. As we study the writings of the Old Testament, we are conscious of a steady movement away from primitive and materialistic conceptions of the Godhead towards an ever more spiritual conception. In the greater prophets of Israel's later history we have attained to a Theistic belief which, until the Revelation in the Incarnate Son, cannot be transcended. It was on the basis of that prophetic Theism that Jesus Christ could prefer His own supreme claim on human faith: 'Ye believe in God,' He said, 'believe also in me.'

When we pass from the Old Testament to the New, we perceive that the prophetic doctrine is developed in two directions. In the first place, Jesus Christ is declared to be the Divine Judge of men. If in preaching to the Jews the Apostles were wont to place most emphasis on His Messiahship, in preaching to the Gentiles they insisted most on His judgeship. In the one case they were appealing to religious expectations rooted in the Scriptures, in the other they were addressing themselves to the conscience, stained and troubled with the consciousness of guilt. Messiahship, however, in the apocalyptic doctrine, included judgeship; and the Messianic Judge was clothed with Divine attributes. St. Paul does not hesitate to apply to our Saviour that term 'the Lord,' which, as a student of the Septuagint, he was accustomed to apply to Jehovah. The Divine Judgment which the prophets had taught him to expect was identified with that judgment of Christ which the evangelists assert that Christ Himself announced. This judgment would take place at the Parousia, or Second Advent of Christ, which the Apostolic



Church so ardently longed for, and which they believed was so near at hand. In the next place, the Divine Judgment was held to be primarily a judgment of individuals. This faith and longing sobered and strengthened them. Words which even now carry a solemn message were then heavily freighted with constraining counsel: 'We must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad.'

2. This is the judgment to which St. Paul now appeals. For this judgment he bids the Corinthians wait. The Church at Corinth was honeycombed by the characteristic Greek vice of party spirit. The three great teachers, Paul, Peter, Apollos, were pitted against each other, and each was unduly exalted by those who swore by him, and unduly depreciated by the other two factions. But the men whose names were the war-cries of these sections were themselves knit in closest friendship, and felt themselves to be servants in common of one Master, and fellow-workers in one task. So Paul, in the immediate context, associating Peter and Apollos with himself, bids the Corinthians think of '*us*' as being servants of Christ, and not therefore responsible to men; as stewards of the mysteries of God, that is, dispensers of truths long hidden but now revealed, and as therefore accountable for correct accounts and faithful dispensation only to the Lord of the household. Being responsible to Him, they heeded very little what others thought about them. Being responsible to Him, they could not accept vindication by their own consciences as being final. There was a judgment beyond these.

¶ Judgment to come is one of those things that need only to be wisely *asserted*. It does not need to be proved. Conscience will do that.<sup>1</sup>

¶ How shall the World be judged and by whom? Jesus Christ, that Word of God Which became Man, shall by the Power of His divine Stirring or Motion separate from Himself all that belongeth not to Him.<sup>2</sup>

Let us consider—

#### I. The Quality of Christ's Judgment.

##### i. Perfect in Knowledge.

##### ii. Perfect in Equity.

#### II. The Time of it.

<sup>1</sup> Principal Rainy, *Life*, i. 131.

<sup>2</sup> Jacob Behmen.

#### I.

#### THE QUALITY OF CHRIST'S JUDGMENT.

Think of the difference between God's judgment and man's judgment. Think how rapidly human judgments are formed, on what slight and external evidence; compare them with the judgment of absolute knowledge, which does not arrive at a decision by argument, by inference, by weighing probabilities, but by simply knowing every secret of every life. Again, human judgment deals with *crime*, with definite laws broken by definite acts; it condemns what is dangerous to society, what disturbs the peace of social life. The Divine judgment deals with *sin*, with thoughts and wishes and deeds unknown by our fellows, it condemns all that is unholy, all that is impure, all that is unworthy of those who are called to be the sons of God. Again, human judgment cannot make distinctions and consider the circumstances of those whom it judges—the man who commits the crime is the criminal, and must suffer for his act. It matters not that he was ignorant, or trained in habits of vice, nor how strong a temptation was created for him by the circumstances in which he was placed. Yet surely the judgment of an all-wise Father is very different from this, and many a criminal may win pardon from his God, which he can never obtain from his fellow-men.

Who made the heart, 'tis He alone  
Decidedly can try us;  
He knows each chord, its various tone;  
Each spring, its various bias.  
Then at the balance let's be mute,  
We never can adjust it;  
What's done we partly may compute,  
But know not what's resisted.<sup>3</sup>

##### i. Perfect Knowledge.

1. God knows the state of our hearts to the bottom, and this no man knows about himself. God not only knows all the good and evil we have done, but all we are capable of doing. Some of us may, before this time next year, do things which, if whispered to us now, would call forth the angry retort, 'Is thy servant a dog, that he should do this thing?' On the other hand, there are those who will, within a year, perform acts of heroic faith and love which they would not now believe, though a man should show them unto them. We never know what is in us, or what manner of men we are,

<sup>3</sup> Burns, *Address to the Unco Guid*.



till the trial comes. The circumstances of our lot, the restraints of home and the habits of the society in which we move, produce virtues in us which are utterly destitute of root. Many a one, of the fairest fame and promise in his native place, has no suspicion how shallow his character is till he finds himself in new circumstances, with restraint removed and temptation strong, when his goodness decays like Jonah's gourd and there is a rush of vicious growths from the soil of the heart.

¶ The conduct that issues from a moral conflict has often so close a resemblance to vice that the distinction escapes all outward judgments, founded on a mere comparison of actions.<sup>1</sup>

¶ He was a light sentence judge. He could hardly imagine, he once said from the Bench, 'any circumstances in connection with the stealing of a shawl which would justify any bench of magistrates in taking seven years off a man's life.'<sup>2</sup> Brutal judges are usually unimaginative men, who dole out sentences of slavery as if they were selling tape by the yard. Active as always was Lockwood's imagination, he was also a man of great self-control, and the only cases that really tried his judicial temper were those of cruelty to children.<sup>3</sup>

¶ He who shall pass judgment on the records of our life is the same that formed us in frailty.<sup>3</sup>

2. One reason which makes a true judgment of the real moral condition of a fellow-creature so difficult, is our necessary ignorance of all his circumstances. If circumstances do not decide our actions—and they certainly do not, the human will being what it is—they do, nevertheless, influence us very seriously. Natural temperament is sometimes a protection, sometimes a temptation; home is sometimes a temple of holiness, sometimes a very furnace of evil; education may be a training for heaven, it may also be a training which would make heaven odious if it were attainable. The balance of passions in one man's physical frame; the balance of natural qualities in the understanding and heart of another; the grace which has been given, or which has not been given; the friends who have been near us, at critical times in our lives, to give our career a good or, it may be, a fatal turn, by a word in season, or a sneer, or an innuendo never since then forgotten—all these things enter into the serious question, How far do circumstances excuse or exaggerate our guilt; how far do they account for or enhance what there is of good in us? Who of us would dare, with his eyes open, to attempt an answer in the case of any human

being whom we know? One Eye alone can take a full and equitable account of circumstances. He knew what had been the circumstances of the penitent thief, when He said, 'To-day shalt thou be with me in Paradise.' He knew what had been the circumstances of Judas, when He said, 'Good were it for that man if he had not been born.' As for us we do not know, we only guess at, the real sum of circumstances, inward and outward, of any human life; and therefore we had better 'judge nothing before the time, until the Lord come.'

¶ It is with men as with trees: if you lop off their finest branches, into which they were pouring their young life-juice, the wounds will be healed over with some rough boss, some odd excrescence; and what might have been a grand tree expanding into liberal shade is but a whimsical misshapen trunk. Many an irritating fault, many an unlovely oddity, has come of a hard sorrow, which has crushed and maimed the nature just when it was expanding into plenteous beauty; and the trivial erring life which we visit with our harsh blame, may be but as the unsteady motion of a man whose best limb is withered.<sup>4</sup>

¶ In the year 1896 an Italian general was walking along the road, and met a private, whose buff uniform and blue cloak showed many marks of wear and tear. You could guess, by the worn dress and the man's tanned face, that he had lately served in the war with the Abyssinians. But the private passed by the general without raising his hand to salute. The officer was offended. He turned round, and inquired the reason. The soldier gave a jerk with his shoulders and threw back the blue cloak. A sad sight showed itself. The man had no arms; the savage Abyssinians had cut them off. Tears filled the general's eyes. He embraced the soldier, and promised to take care of him.<sup>5</sup>

When thou shalt stand, a naked shivering soul,

Stripped of thy shows and trappings, made most bare

Of all the fleshly glory thou didst wear—

And hear the thunder of God's Judgment roll  
Above thy head; while to their hard-won goal  
His own elect ascend the golden stair—

What plea wilt proffer, when, too late for pray'r,  
Of thy lost life thou see'st the sum and whole?

'I have no armour dented by the fight,

No broken sword, no casque with cloven rim;

Was none to witness to the grisly sight,

For all alone we strove in darkness dim;

Yet in the Valley of Death, O Lord, one night,

I met Apollyon and I vanquished him.'<sup>6</sup>

3. St. Paul describes the knowledge of Christ as (1) bringing to light the hidden things of darkness, and (2) making manifest the counsels of the hearts. When our Lord comes back it will be, not only to

<sup>1</sup> George Eliot, *The Mill on the Floss*.

<sup>2</sup> A. Birrell, *Life of Sir Frank Lockwood*, 99.

<sup>3</sup> R. L. Stevenson, *Master of Ballantrae*.

<sup>4</sup> George Eliot, *Mr. Gilfil's Love Story*.

<sup>5</sup> F. J. Gould, *The Children's Book of Moral Lessons*, 150.

<sup>6</sup> May Byron, *The Wind on the Heath*, 65.



reckon with His servants, not only to pass the everlasting sentence on all that we have done, but to show what has been in all hearts and thoughts, and to take away the veil of darkness which covers so many things in our lives from the knowledge of all the world. We all of us have our secrets: and we must be prepared one day to give them up. 'For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.' These are the words of Christ, and they are repeated over and over again. And St. Paul is constantly reminding us of the same thing. It is not only that 'every one of us shall give account of himself to God.' It is not only that 'we shall all stand before the judgment-seat of Christ.' It is not only that God 'will render to every man according to his deeds'; it is also that God, in that day, 'shall judge the secrets of men by Jesus Christ according to my gospel.' 'Some men's sins,' he says, 'are open beforehand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.' That is, not only is there nothing, whether good or bad, but shall come under God's judgment; but there is nothing, whether open or hidden, notorious or unknown, but, in that day, shall be published.

(1) *The hidden things of darkness.*—There is no difficulty in understanding what is meant by bringing to light the hidden things of darkness. We know what it is when something which we wish to hide is found out. We know what it is when something which we have wished to keep in the deepest darkness gets abroad, and is in every one's mouth. Now this is what the Apostle tells us is to happen with all the secrets in the day when the Lord comes to judgment. Secrets may be kept for a long time, but they cannot be kept for ever. The day must come at last when they shall be known: we cannot tell by whom; but, at any rate, by those from whom people wished to hide them. Who are to be the witnesses of that great exposure, before whom all our secrets are to be dragged into light and our souls laid bare, it is useless to guess. All we know is the awful fact—the awfulness of which we can partly imagine by what we feel now,—that we shall have to give up everything that

lies hid in our hearts and knowledge; that it will be impossible to hide anything, or keep it secret any longer; that if there is anything which we should be ashamed of being known, we shall no longer be able to help its being discovered and disclosed; that then every man will be seen as he is; the truth about everything will be made clear, the light will have poured in, brighter than the sun at noonday, on all dark places, and all dark things, and words.

¶ The Rev. R. C. Gillie in his *Little Sermons to Children* tells of a lighthouse keeper who slept at his post, and allowed the machinery that caused the light to revolve to run down. At once he started it again, and, peering into the night, could not detect the light of a single vessel in the Channel. It seemed as if his fault had passed unnoticed, so, after waiting for a day or two to see if anything came of it, he finally decided to make no mention of his lapse in the official log book. The days broadened into weeks. 'I am safe,' he cried. And indeed, as the months passed on, the incident began to fade from his memory.

Four months after this night, a captain of a P. & O. steamer, just returned from an Australian voyage, sat at a public dinner next an official of the Trinity House, which has charge of the lighthouses on the English coast. As the conversation lulled a little, the Captain looked up and said, 'By the way, when did your people make Stony Cliff a fixed light?' 'Stony Cliff a fixed light?' replied his companion, 'you are dreaming. It always has been, and is still a revolving light.' 'Well,' said the Captain, 'when I took my steamer down the Channel four months ago, I passed Stony Cliff at two in the morning: the light was fixed, and I can bring witnesses to prove it.' 'Ah—' said the official, as light dawned on him, 'will you be good enough to give me the day and hour on which you passed?' The captain saw then what was in his companion's mind, but it was too late to draw back, and the particulars were duly given.

Next morning an inspector was posting down from London to Stony Cliff Lighthouse, to dismiss the keeper on the spot.

(2) *The counsels of the hearts.*—One part of this great revealing of secrets will be the discovery of men's real character, the revelation of what each man really is. Now, this is only half known. We think that we are something or other; and other people think of us according to their views. But all the time we are what we are in the eyes of God; that which God sees us to be, that we are whatever different thing we may fancy of ourselves, or others may fancy of us. Now, we mistake about ourselves; and do not know what our neighbours have found out about us. We think ourselves one thing; they, with their sharper eyes, or more impartial judgment, see that we are another. We, perhaps, think ourselves humble; they see that we

are vain. We think, perhaps, that religion is the main thing in all we do; they see that, behind all our religion, our actions are worldly and selfish. They see that we are cowardly, and we fancy ourselves manly and brave. We never doubt that we are true: they see that we are slippery and insincere. They see that we are ill-natured and ill-tempered, while we never imagine that such a charge can be made against us. Now, to all this the day of the Lord will put an end. Then, all mistakes, all disguises, will be at an end. We shall be forced to know and see what we really are. If we are conceited, and selfish, and self-indulgent, and untrue, we shall be made to know it. We shall see ourselves as we have appeared to other eyes. And all those secret faults and sins which we have, perhaps, taken so much trouble to wrap up and hide, which we have known of ourselves, but hoped that no one else suspected,—these, too, must be shown in their true light. We must for once—we must at last—be seen as we are. We shall feel that wilful blindness to ourselves, that all shows and pretendings, are at an end. Our real character will be made clear. The truth about us will have to come out. As Almighty God knows us, so we shall, at last, know ourselves, and so we shall be known by all who then see us.

## ii. Perfect Equity.

The man whom God sees in us is different from the man whom we see in ourselves, because we are prejudiced in our own favour, while He is quite impartial. The public may sometimes judge a man more truly than his friends, because the latter are too partial. And who can have any doubt that his friends see defects in his character to which he is himself completely blind? Our self-conceit will sometimes even make us proud of qualities for which we are the pity and laughing-stock of all who know us. Thus is our own judgment of ourselves distorted by prejudice; but God judges us impartially.

I. One reason which makes it difficult for all of us to judge the characters, as distinct from the acts, of other men equitably is this; we are seldom, if ever, without a strong bias ourselves. We have, as the phrase goes, our likes and dislikes; and only those who have a very strong sense of justice try to keep these tendencies well in hand before they speak or act in relation to others. We per-

haps flatter ourselves that we really dislike only that which is evil, or which we believe to be so. Goodness often comes to us in a very unattractive garb, with a rough manner and a coarse address; we think too much of the garb to do justice to that which it shrouds. Evil comes to us dressed up in the best possible taste, with the tone and distinction of good society everywhere apparent in its movement and expression; and we shut our eyes to its real character for the sake of its outward charm. Are we sure that we always welcome virtue, even when it is not presented to us disagreeably? Just let us reflect that, whether we know it or not, each of us has a weak side, as we call it; a tendency to some one kind of sin. If we watch ourselves, we are pretty sure to discover that this tendency exerts a subtle influence on our judgments of others. We do not heartily welcome virtues which we instinctively feel condemn ourselves. If our tendency be to vanity, we find it hard to do justice to the humble; if to sloth or sensuality, we disparage the ascetic; if to untruthfulness, we make fun of the scrupulously accurate; if to uncharitableness, we vote those who say the best they can of their neighbours dull company. We assume, without exactly knowing what we do, that the virtues which cost us little or nothing to practise are the most important virtues, and that the vices which contradict them ought to be judged with the greatest severity. We think little of, or at any rate less of, those portions of the Divine Law which we find it hard to obey, or perhaps do not obey; we are disposed to treat violations of them in others with great tenderness. Who does not see that a bias like this disqualifies us for honest, equitable judgment of character, and that it warns us not to judge character before the time, until the Lord come?

¶ 'All friends shall taste the wages of their virtue, and all foes the cup of their deservings,' says Shakespeare, feeling that it must be so, but barely making us feel that it is so, since Cordelia is dead as well as Regan and Goneril—since Lear is mad and dies, as well as Edmund, and Gloucester's heart bursts, and the poor fool is hanged; and, in short, as in *Hamlet*, the end is dismal—'quarry cries on havoc.' Judgment hardly seems to sit in state, but rather, 'proud death to have a feast toward in his eternal cell.' You are, nevertheless, made to feel, in the seeming confusion of outward award of good and ill, that you would infinitely prefer to be good and affectionate and true with Edgar, and shiver with him in his rags and misery, than leap into the proud position of an Edmund, and face the outraged conscience. And Edmund himself feels it. Before he dies, he must



worship goodness. 'Some good I mean to do.' Who would not choose to be with Cordelia in exile, rather than with Regan and Goneril at the head of the government? She is drawn somehow, it looks, into the general judgment—basely strangled in prison; but there is a judgment within a judgment. And the inner judgment which is brought to light is this, that Cordelia had preserved the jewel of her womanliness; Goneril and Regan had 'foredone themselves.' The perplexity of outward events, and the promiscuousness of the common fate on the outside, turn us sometimes away from this truth, which the Christian Church has steadily kept in view, and the discernment of which, through whatever confusion, is the mark of greatness in a man. It is this that places Job so far beyond his friends; and although he may fail sometimes in argument, we can see throughout that he has the right of the matter; and if the book does not give the clearest idea possible of a great human and religious fact,—for absolute correctness and exact measurement are not to be spoken of in this connexion,—it gives one of the profoundest readings of that fact anywhere to be met with.<sup>1</sup>

## II.

### THE TIME OF THE JUDGMENT.

Of the time and manner of the judgment which Christ pronounces on us we know very little. We are led, however, to infer that it is both present and future; and it is timeless.

1. *It is present.*—'He that judgeth me,' says St. Paul in the previous verse, 'is the Lord.' 'He that judgeth me'—not, 'will judge,' but *now*, at this very moment. That is to say, whilst people round us are passing their superficial estimates upon us, and whilst my conscience is excusing, or else accusing me—and in neither case with absolute infallibility—there is another judgment, running concurrently with them, and going on in silence. That calm eye is fixed upon me, and sifting me, and knowing me. *That* judgment is not fallible, because before Him 'the hidden things' that the darkness shelters are all manifest; and to Him the 'counsels of the heart,' that is, the motives from which the actions flow, are all transparent and legible. So His judgment, the continual estimate of me which Jesus Christ, in His supreme knowledge of me, has, at every moment of my life—that is uttering the final word about me and my character.

¶ Christ came into the world, not in order to judge it, but still for judgment; to be by the mere action of men their test. And still, though He cometh not to judge and condemn by His mouth, He is in the world 'for judgment'; by His presence we are disclosed in our true state; and by

our attitude towards Him and thought of Him, not only is our present condition manifested, but also our state and position in the universe are determined. This position is more than made known, it is altered and fixed by the movement of our minds concerning Christ, and by our judgment of Him. What think ye of Christ? This is the question of really vital importance; of vital importance, not for Him but for us.

Jesus Christ has come into the world, and is in the world a light, and the real truth is not that He is waiting for the world's favourable verdict, although this is the way in which the case presents itself to the public; but, in fact, the public and the nations, the Churches and the individuals, stand before the Lord and are being judged although not by His will or voice. A day is coming when He will declare His judgment, but now, 'If any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world.' At the end, the rejected Word, 'the same shall judge him in the last day.' Now He is silent, and we think that we judge Him; but in truth we are judging ourselves by our attitude towards Him.

The same diversity between the real and the apparent judicial situation may be seen constantly in common life. A country servant cannot imagine that Sir Frederick Roberts is a general—I am thinking of a real incident in the days of his Afghan campaign—he 'is not big enough.' The good servant is not adjudging our hero his place in the roll of great commanders but is indicating the extent of the servant's knowledge of what constitutes a general.<sup>2</sup>

¶ Is there but one day of judgment? Why, for us every day is a day of judgment—every day is a *Dies Iræ*, and writes its irrevocable verdict in the flame of its West. Think you that judgment waits till the doors of the grave are opened? It waits at the doors of your houses—it waits at the corners of your streets; we are in the midst of judgment—the insects that we crush are our judges—the moments we fret away are our judges—the elements that feed us, judge, as they minister—and the pleasures that deceive us, judge, as they indulge. Let us, for our lives, do the work of Men while we bear the form of them, if indeed those lives are *Not* as a vapour, and do *Not* vanish away.<sup>3</sup>

2. *It is also future.*—We take our belief in the Divine judgment from the lips of the Divine Judge Himself, and He declares that His judgment is severely individual, and shall be finally exercised in the life to come. We have to look forward to the Judgment Day, and therein to a severe inquisition into our own lives, a bringing home to ourselves of the whole meaning and consequence of moral responsibility. Difficult it may be, nay, assuredly is, for us to take the full significance of the pictorial language of the Gospel. In parting from the old literalism, let us hold fast to the truth which it contained. We have no satisfying formula for our belief, and must perforce

<sup>1</sup> W. Horne, *Religious Life and Thought*, 94.

<sup>2</sup> P. N. Waggett, *The Age of Decision*, 85.

<sup>3</sup> Ruskin, *Sesame and Lilies* (*Works*, xviii. 180).

make shift with the only formula we have; but as to the core of truth, which that formula aspires to utter, there can be no possible doubt. We must surely be judged, and judged by Christ. Our temporal action has eternal consequences; we must render account to our Creator for what we have done, and for what we have become.

¶ Are you sure there is a heaven? Sure there is a hell? Sure that men are dropping before your faces through the pavements of these streets into eternal fire, or sure that

they are not? Sure that at your own death you are going to be delivered from all sorrow, to be endowed with all virtue, to be gifted with all felicity, and raised into perpetual companionship with a King, compared to whom the kings of the earth are as grasshoppers, and the nations as the dust of His feet? Are you sure of this? or, if not sure, do any of us so much as care to make it sure? and, if not, how can anything that we do be right—how can anything we think be wise? what honour can there be in the arts that amuse us, or what profit in the possessions that please?<sup>1</sup>

<sup>1</sup> Ruskin, *Sesame and Lilies* (*Works*, xviii. 155).

## Recent Biblical and Oriental Archaeology.

BY THE REV. A. H. SAYCE, D.D., LL.D., LITT.D., PROFESSOR OF ASSYRIOLOGY IN THE UNIVERSITY OF OXFORD.

PROFESSOR R. W. ROGERS' *Cuneiform Parallels to the Old Testament* (New York: Eaton & Mains, 1912) has been long expected, and now that it has appeared it more than fulfils our expectations. It is just the book that was wanted both by scholars and by Old Testament readers. It will take the place occupied twenty years ago by Schrader's *Keilinschriften und das Alte Testament*, which has never been filled since. Professor Rogers has spared no pains to bring his work up to date, and to give all the information 'the ordinary man' wants. Like all his other work, moreover, his book is distinguished not only by sound historical knowledge, but also by sound historical judgment and common sense, which are too frequently lacking in modern books on the same subject.

He has followed Schrader's example in giving the transliterated cuneiform text together with a translation of it. The two, in fact, cannot well be separated owing to the nature of the cuneiform script, the reading of which depends so largely on the meaning we assign to it. Unlike Schrader, however, he has added Assyro-Babylonian parallels to other Old Testament subjects besides history and geography, hymns and prayers as well as liturgical and doctrinal texts and mythological poems being included in his work. On the other hand, he has not traced in detail the relationship between his cuneiform extracts and the Old Testament passages which they illustrate or explain. I hope he is reserving this for a second volume; there is no one better qualified for such a task, and it would meet with a general welcome.

The earlier part of the book is occupied with the Mythological Texts—the story of the Creation, the myth of the first man Adamu (not Adapa, as Professor Rogers continues to write the name, after the Germans), the Babylonian accounts of the Deluge, and other old legends of the same kind. Then we have selections from the multitudinous hymns and psalms and prayers of ancient Babylon, which include the Babylonian 'Negative Confession' and fragments of the 'Wisdom Literature'; this is followed by some Liturgical and Doctrinal texts, among them being one relating to the Scape-goat, while the latter half of the book is occupied with history, and concludes with a translation of the very important Code of Khammu-rabi. The book is so good that the best compliment I can pay to it is to indicate some of the passages in it where we do not see alike, or where I think his rendering can be improved. There was no such kingdom, for instance, as 'Patin.' The Assyrian characters should be read Khattinâ, 'the Hittites,' who were a fragment of the old Hittite empire left stranded on the Gulf of Antioch: the name of the kingdom was Unqi. The idea that the Yaudâ over whom Azariah was king in the time of Tiglath-pileser iv. belonged to northern Syria must be given up; it rested on an erroneous reading of Scheil in the Tel el-Amarna tablets. King's view again is certainly wrong, that the reading of his Chronicle, which makes Sargon of Akkad cross 'the sea of the East,' is to be preferred to the reading of the older version of the Babylonian monarch's annals, 'the sea of the



West': the Chronicle is its own witness against itself, as it goes on to state that the result of crossing the sea was the subjection of 'the country of the West in its full extent.' Is Khallab in the Prologue of the Laws of Khammu-rabi really Aleppo? There was a Khallab in Babylonia, and it is more natural to suppose that this is the city intended, rather than a distant Syrian town whose name is elsewhere written Khal-ma-na in the cuneiform texts. Budu-yaman, finally, in the fragmentary annals of Nebuchadnezzar, should be corrected into Puṭu-yavan, 'Phut of the Ionians.' Cyrene is meant, of which Laarchus or Polyarchus was king, though all that is left of his name in the cuneiform tablet is the last syllable—*ku*. It was from Cyrene that the Egyptian Pharaoh Amasis drew at the time part of his troops.

In his transliteration and translation of the interesting letter discovered by Dr. Bliss at Lachish, Professor Rogers has followed Dr. Knudtzon. Knudtzon's readings, however, are not altogether

correct, as I found on a re-examination of the cuneiform original; the impossible name 'Pabi,' for example, has no existence. The following is my translation of the tablet:—

'[To . . .] the officer thus says [Ilu-?] abi: At thy feet I prostrate myself. Verily thou knowest that Dan-Hadad and Zimrida have made conspiracy (?) together, and Dan-Hadad says to Zimrida: "Send Isyara to me, O my father, [and] give me [3?] shields (?) and 3 slings and 3 falchions. I am gone out against the country of the king, and it has acted against me, but now I will get it back. As regards the scheme, he who has devised the scheme is Ilu-abu; send him therefore unto me. And [now] I am despatching Rabi-ilu; [my messenger?] will convey to him . . . these words."

Professor Rogers has enriched his book with well-chosen photographs, and has added to it a useful index. It is admirably printed: I have been able to discover only two misprints, '756' for 576 on p. 101, and שניר for שניר on p. 303.

## The Doctrine of the Incarnation in the Creeds.

BY THE REV. A. E. GARVIE, M.A., D.D., PRINCIPAL OF NEW COLLEGE, LONDON.

V.

(1) IT may appear a rashness even to madness, if in closing I venture to suggest a few considerations towards a better metaphysic. (i.) We must start with the historical fact, as literary and historical criticism to-day shows that fact to be. What is doubtful must not be determinative of our Christology; but our construction must rest on the certain. I have already indicated what will fall out of our view, and what must be brought into it. The historical reality of the moral character, the religious consciousness and the mediatorial function of Christ is the datum to be dealt with. (ii.) These historical facts must be interpreted primarily in the interests of personal faith. We must not ignore the fact that the motive of the Ancient Creeds was religious. Athanasius' conception of the Christian salvation necessitated the assertion of the *δμοούσιον*. But it is to be feared that in subsequent controversies, not only did lower worldly motives enter, but even where these were absent, a merely intellectual interest

in definition of Christian truth asserted itself. While we need not go as far as Ritschl and his school in limiting Christian doctrine to what faith can immediately apprehend—and many recognize that faith includes an exercise of the intellect in appropriating divine truth, in making its own in distinct, consistent thinking the meaning of all its objects—yet not a speculative curiosity must guide our inquiries, but a personal moral and religious necessity to know God in Christ so as to trust fully, love freely, and serve faithfully. (iii.) For the interpretation of the historical facts in the interests of personal faith we are to-day not worse but better equipped with the metaphysical formulæ. It would be strange, indeed, if the twentieth Christian century were in this respect at a disadvantage in comparison with the fourth and fifth. Modern philosophy has a closer affinity to, because it stands in a greater dependence on, Christian truth than did ancient philosophy.

(2) We must first of all in attempting any re-

statement of doctrine get rid of the term substance from our doctrine of God and Christ alike, for its associations are physical and even material; we must substitute subject, spirit, or best of all person or personality. The two terms are now used interchangeably; but it would be well if we could distinguish them: *Personality* as the abstract noun connoting the qualities which belong to the person, and *Person* as the concrete noun denoting the individual existence to which these qualities belong, corresponding to the difference between manhood and man. Much would be gained for clearness of thought if we could get rid of the use of the term *person* to express the distinction of Father, Son, and Holy Spirit, as it is now quite misleading, and tends towards tritheism; the terms mode, principle, or subsistence are too abstract and impersonal. I have not been able to discover a term that is satisfactory. So long as we use the word person of the Trinity, we cannot speak as I wish we could, of the one person of the Godhead as of the one person of Christ. Probably we must be content with the ambiguity of the term person as applied to the trinity in God and the unity of Christ, and try to avoid even the appearance of any modalism by speaking of the personality of God, when we want to assert the divine unity. That we should speak of the personality of God seems to me of urgent importance, as God in popular thinking is conceived of as a society.

(3) We may continue speaking of the two *natures* in Christ, so long as we keep clearly before ourselves that *nature* does not mean *substance*, but as an abstract noun connotes the qualities which belong respectively to God and man, that is divinity or Godhood, and humanity or manhood, and also so long as we recognize that in the realm of the spirit, in mind, heart, will, there is such affinity, and not contradiction between Godhood and manhood, that one person can be God and man without any duality of consciousness or activity, but in a perfect mental, moral, and religious unity. Nothing more helpful to Christology has modern philosophy offered to us than

Lotze's discussion of personality in God and man. Man's personality is imperfect, and God's alone perfect. The divine in Christ does not suppress but completes the human. Human receptivity of faith and divine communicativeness of grace are perfect personal unity in Him. It was because Christian thought had not reached this stage of enlightenment and insight, that Apollinaris was adjudged a heretic, and he himself falsely expressed a truth. The Logos need not displace the rational soul that Christ may be one.

(4) There are two other modern conceptions, the significance and value of which for Christology have not yet been adequately recognized, *immanence* and *evolution*. It has been already stated that the view of the creeds is *static*, and it has been implied, if not affirmed, that it is *deistic*, and *deistic* because *static*. If God be unchangeable, impassible in the sense of the creeds, He must necessarily be separated from the world and man. (i.) The divine immanence presupposes that in His activity in the world God must so limit Himself that the cosmic process and the human progress in time and space are real for Him, that He so far participates in change and suffering. Creation implies self-limitation of God (*Kenosis*); the immanence of the Creator in the Creation involves this still further. If we follow out this thought, does it not help us to conceive how God was really in Christ in human conditions? (ii.) The conception of evolution enables us to think of that divine immanence as progressive, not in the sense that God is more present in the end than in the beginning; but that in the progress of nature and man God becomes ever more manifest, and His Creation in becoming self-conscious becomes more conscious of Him. We can apply this conception of a progressive immanence most fruitfully to Christ. He in His person is the consummation of this process in nature and man; and in His personal development the consummation is gradually realized. As the manhood grows, so God is more fully in Him, until His glorified manhood becomes the perfect organ of the glory of God.



## Literature.

### GEZER.

THOSE who possess a set of the 'Survey of Western Palestine' will at once purchase the three uniformly bound volumes on *The Excavation of Gezer*, which have been written by Professor R. A. Stewart Macalister, M.A., F.S.A., and published by Mr. Murray (£4, 4s. net). Those who do not possess that set may be encouraged to begin their collecting with the Gezer volumes. For Professor Macalister can write as cleverly as he can excavate. With all their scientific value a certain literary grace is the first and most arresting feature of these volumes. And this literary excellence is so unmistakable as well as so attractive that the volumes may be recommended even to those who are yet young enough to be beginning their acquaintance with the exploration of the Holy Land.

Throughout the first two volumes, which contain the letterpress, are scattered a large number of illustrations and plans. The third volume is occupied entirely with plate illustrations and the index to them. It is evident at the first glance that no expense has been spared to make the book worthy of the subject and its author's reputation. Few handsomer volumes have ever been published even about Palestine—that land of great books as well as great deeds.

The story of the excavation of Gezer is the history of Palestine. Professor Macalister has had at his command the vast literature of the subject, and he has used it to make the history complete. But, to tell the truth, there was nearly enough of material at Gezer itself to enable him to write the history of the country. And yet it is a history which extends from pre-Semitic times (that is to say, from before the year 2500 B.C.) to the present day. Indeed, the most striking of all the results obtained were those which carried the existence and occupation of the town back into the Canaanite times. And here it is just as well to point out that the knowledge of these pre-Semitic Canaanites and of their customs, which the excavation of Gezer has brought us, is necessary to an understanding of many of the institutions of the Old Testament. What a flood of light is cast on the redemption of the first-born by the discovery that the Canaanite inhabitants were regularly

accustomed to dedicate to God their first-born by death. There are inferences in the papers which Dr. Macalister published in the *Quarterly Statement* which he has had to correct in these volumes, but the proof of infant sacrifice remains undiminished. Here are the words Professor Macalister uses :

'That the Canaanite inhabitants of Gezer sacrificed their infant children at the High Place is proved by the cemetery of jar-buried infants found under the earth all over the area. The sacrosanct nature of the first-born is a principle so deeply rooted in the Semitic mind, that in the earliest Pentateuchal legislation the sacrifice of the first-born of man was anticipated and evaded by substitution of some lawful animal. The same evasion was adopted in the case of a domestic animal (such as an ass), which it was not permitted to sacrifice. —

'That these sacrificed infants were the first-born, devoted in the Temple, is indicated by the fact that none were over a week old. This seems to show that the sacrifices were not offered under stress of any special calamity, or at the rites attaching to any special season of the year. The special circumstance which led to the selection of these infants must have been something inherent in the victims themselves, which devoted them to sacrifice from the moment of their birth. Among various races various circumstances are regarded as sufficient reasons for infanticide—deformity, the birth of twins, etc.; but among the Semites the one cause most likely to have been effective was primogeniture. The smaller vessels buried with the infants were probably food-vessels with a viaticum for the victim.'

What method has Professor Macalister adopted? He tells us that two alternative methods offered themselves, between which he found it difficult to choose. At first he thought of dividing the remains in epochs and culture levels, and so giving a bird's-eye view of the city's life at each successive stage of its history. He even made some progress with that plan. But he found that it would involve much repetition; and even if he could offer a complete account of the city life at any stage, which was doubtful, he could do so only by cutting up his objects, such as the pottery,

into isolated parts. He therefore abandoned the culture-stage method and resolved to describe his results in groups. After the opening chapters are past we come to the 'Dwellings and Defences,' 'The Burial of the Dead,' 'Food and Dress,' 'Work and Play,' 'Foreign Trade and Foreign Conquerors,' 'Warfare,' 'Religion, Folklore, and Superstition'—each subject or group of subjects occupying a long chapter, and within that chapter being fully and finally described.

The last chapter is occupied with 'Religion, Folklore, and Superstition,' and it is no doubt the chapter of most interest in the book. But every chapter has to do with religion or folklore or superstition, and that not because the book is on Palestine, but because the daily life of the people at the stage of culture chiefly described here is penetrated by religious feeling. No such separation as that between sacred and secular is conceivable. It follows that when we read even the seventh chapter on 'Work and Play' we find illustrations on every page of that primitive conception which at last, purified and lifted up, gave to Israel the practical thought of a people wholly devoted to God. It is true that Israel never realized that great thought, simply through persisting in working at it from the circumference. But it is the very thought which was realized in Christ, who by working from within 'made all meats clean.'

Many a gruesome discovery did Mr. Macalister make at Gezer, but none surpassed the discovery of innumerable new-born infants. That the most of them were simply sacrificed, we have already seen, and we wonder that their parents could have done it. And so here again we come to Christ. The most unchristian modern woman would shudder at the thought. Why? Because Christ has taken the natural affections also into the service of God—or to be yet more conclusive, because Jesus said, 'Suffer the little children to come unto me.' The deposits of infants were found not in the Canaanite period only, but also in all the Semitic strata close up to the time of Christ.

But we must not spend space in improving the occasion. There is enough in these volumes for those who desire only entertainment. There is also scientific worth for the student of almost all the sciences.

### THE PRAYER BOOK DICTIONARY.

We are heartily glad to be able to commend without reserve *The Prayer Book Dictionary* (Pitman; 25s. net). The editors are both Canons of Liverpool, the Rev. George Harford, M.A., being also vicar of Mossley Hill, and the Rev. Morley Stevenson, M.A., being also Principal of Warrington Training College. The Bishop of Liverpool, who writes the preface, notices with satisfaction that no fewer than twenty-three of the contributors are clergymen or laymen in the Diocese of Liverpool. This may seem at first sight to be a weakness, suggesting want of knowledge of the scholars of the Church of England generally on the part of the editors, and even one-sidedness in the theology of the book. But we are glad to say that that suspicion in both parts is removed by the study of the articles as a whole, and the Bishop is entitled to his satisfaction.

It is inevitable that the articles should be some more and some less satisfactory. One of the less satisfactory is the article on Divorce. It is too short for so living a subject, a subject on which so many perplexed persons are sure to consult the Dictionary. One of the most satisfactory articles is Dr. Driver's article on the Psalter. This article is kept within the proper limits of a Dictionary of the Prayer Book, but at the same time every sentence it contains is of universal interest and value. The last section, though thrown into small type, is the most useful of all. It is a discussion of the Imprecatory Psalms. We shall serve our present purpose best by quoting it in full.

'Only the so-called *Imprecatory Psalms* seem to form an exception to what has been said above on the high spiritual value of the Psalter, and its ready adaptability to give direction and expression to the devotional feelings of Christian men. The imprecations in the Psalms (principally 35<sup>4-8</sup> 59<sup>11-13</sup> 69<sup>23-29</sup> 109<sup>5-19</sup>; cp. also 58<sup>9</sup> 137<sup>9</sup>) strike a discordant note in a book which breathes in general a spirit of saintly resignation. In the case of Ps 109, it has been supposed that vv.<sup>5-19</sup> are not the curses of the Psalmist himself, but those of his *enemies*, which he quotes (so that 'saying' should be understood at the end of v.<sup>4</sup>). It is doubtful if this view is correct (notice v.<sup>19</sup>); but, even if it were, the principle would not account for the other imprecations in the Psalms, or for the hardly less strong ones expressed by Jeremiah (11<sup>20</sup> 17<sup>18</sup>



1821-23; cp. also the glow of *national* vengeance which animates Is 34, Jer 50<sup>2</sup>-51<sup>58</sup>). Such utterances may be palliated; but it is idle to pretend that they breathe the spirit of Christ, or that they can be appropriated consistently by His followers. They may be palliated in part by the consideration that the Psalmists, like the prophets, were keenly sensible of the great conflict going on between good and evil, between God and His enemies, both as between Israel and heathen nations, and as between the godly and the ungodly in Israel itself; they felt that the cause really at stake was the very existence of all Divine truth and righteousness upon earth: in desiring, therefore, the downfall of their ungodly enemies, they were but desiring the overthrow of evil in the world, and the triumph of righteousness and the cause of truth. Even, however, when full allowance has been made for such considerations, there remains a *personal* element, an element of personal feeling and vindictiveness, which cannot be eliminated. The foes of the Psalmist or of Jeremiah may have been hostile to a cause; but they also attacked and persecuted a *person*; and it is the personal feeling thus aroused which finds expression in these imprecations, and which also, judged by the standard of Christian ethics, stands condemned. We must admit it; and can only see in it the voice of persecuted righteousness, not yet freed from discordant notes by the precept and example of Christ. The O.T. contains the record of a *progressive* revelation: the education of the chosen nation was gradual: there is a human element in the Biblical writers, which inspiration elevates and illumines, but does not suppress; it ought not therefore to surprise us if human feeling, which is so prominent in O.T. writers, and as a rule is so singularly pure and noble, should occasionally betray its earthly origin.'

#### THE GOLDEN BOUGH.

Of all the parts into which the third edition of 'The Golden Bough' is divided (and it is divided into seven parts, which will run to at least nine volumes) surely the most entertaining and surely also the most instructive is the fifth part, just published in two volumes, with the title *Spirits of the Corn and of the Wild* (Macmillan; 20s. net). And of its chapters surely the most entertaining and instructive is the eleventh on 'The Sacrifice of First-Fruits.'

First of all, what a flood of colour this chapter throws on the references to First-fruits in the Old Testament. Nothing, we used to think, could be simpler, more natural, easier to understand and to appreciate, than the offering of the first ripe sheaf of the harvest to God. But the *sacrifice* of the First-fruits? And so, in the second place, how utterly are all our simple natural ideas 'whistled down the wind' as we proceed with Dr. Frazer's merciless accumulation of examples to prove that all over the world the offering of the First-fruits is first a sacrifice to the gods or the spirits of the dead in order to avert calamity and ensure fertility, and then a sacrament, mystic, wonderful, between God and man.

'In Florida, one of the Solomon Islands, the canarium nut is much used in the native cookery, but formerly none might be eaten till the sacrifice of the first-fruits had been offered to the ghosts of the dead. This was done on behalf of a whole village by a man who inherited a knowledge of the way in which the sacrifice should be offered, and who accordingly had authority to open the season. When he saw that the time had come, he raised a shout early in the morning, then climbed a tree, cracked the nuts, ate some himself, and put some on the stones in his sacred place for the particular ghost whom he worshipped. Then all the people might gather the nuts for themselves. The chief offered food, in which the new nuts were mixed, on the stones of the village sanctuary; and every man who revered a ghost of his own did the same in his private sanctuary.'

That is a solitary example. Dr. Frazer overwhelms us with the like. And his examples are indisputable. Of that he takes very good care. For no man ever had a swifter sense of verification. He is the widest reader of missionary literature in the world, and he accepts or rejects with unerring decision.

#### ACROSS AUSTRALIA.

Along with the late Dr. A. W. Howitt the best modern authorities on the Australian aborigines are Professor Baldwin Spencer and Mr. F. J. Gillen. 'Spencer and Gillen' (they work and write together) is one of the surest abbreviations in the literature of primitive religion and folklore. Their new book is as scientific as ever, but it is more popular. Whereas they were formerly known

to hundreds, this book will introduce them to thousands. And its production is in keeping with its popularity. In addition to a very large number of illustrations in black and white, there are seven coloured plates, and most exquisitely coloured they are, the very highest reach yet attained of colour printing.

The book is the record of a journey across Australia, as its title tells us—*Across Australia* (Macmillan; 2 vols. 21s. net). Now the crossing of Australia, still a sufficiently arduous task, is easier than it used to be. In the year 1866 Sir Thomas Elder, to whose enterprise South Australia owes so much, introduced camels into the country, and from that time the explorer of Central Australia has been largely independent of water supply. For not only will the camel carry water for the use of the human members of the party, but it will itself do without any for long periods. All the same, the introduction of the camel has not been an unmixed blessing. Messrs. Spencer and Gillen give us a graphic account of the difficulty of mounting and the equal difficulty of dismounting, and of the disconcerting experiences that are apt to occur between these two delicate operations.

Not long after their journey began, our explorers came upon some members of the Urabunna tribe, and 'while we were with them, the leading rain-man performed a ceremony, and, within two days of the performance, there was a downpour—possibly associated with the fact that it was the usual time of the year for rains to fall in that part of the country. Whether this was so or not, at all events the reputation of the rain-maker as a magic man of no mean order was firmly established. We had been camping out in the open, but were fortunately sheltered under the hospitable roof of our friend Mr. Kempe before the efforts of the rain-maker were crowned with success. When we saw him he was brimming over with undisguised, but at the same time dignified self-satisfaction.'

If they could have carried a successful rain-man with them they could have travelled with horses. But they do not seem to have had faith enough. The day is coming, however, as they hope, when a more scientific method of dealing with the clouds will bring rain periodically and plentifully.

They studied the religious beliefs of the people wherever they went. They tell us that in this Urabunna tribe every child that is born is supposed to 'be a spirit child come to life again. The

child grows, and when, in the course of events, it dies, either young or old, its spirit part returns to its old home, only to remain there until such time as it is once more born in human form. These Urabunna people have also evolved the very comforting and fair belief that, if you are a man in one life, you will be a woman in the next, and so on *ad infinitum*.' This may be a useful belief to persuade the men to do justly and love mercy when the question of the political representation of women becomes acute in that tribe.

One thing that the book compels us to reconsider is the common opinion of the very low mental state of the aborigines. If they are so utterly incapable of mentality, how are they so clever at catching animals? Watch them tracking an emu to its nest, or catching it in the open. Speaking of the desert region of Lake Amadeus, our authors say: 'In this part of the country the leaves are pounded up in water, and the decoction thus made is placed in a wooden vessel out in the scrub where an emu is likely to come across it; or, more often, it is put into a water pool which is frequented by the bird. After drinking the Pitcheri water the bird is said to become stupefied; or, to use the expressive description given to us by a native who was describing its action, the bird becomes "drunk, all same white man," and then falls an easy prey to the blackfellow's spear.'

The value of the book is the greater that in this journey the travellers sometimes came upon tribes which were utterly unacquainted with white men. Of one such tribe they say: 'They had never seen either a white man or a horse before, and when we dismounted and the beast came in two, they were terrified and could do nothing but huddle together on the ground, weeping with fear.' But they discovered no tribe so useful to them as that Arunta tribe from which they had already derived so much anthropological and religious lore. And much of the second volume is occupied with a description of Arunta ceremonies.

#### SOCIOLOGICAL STUDY OF THE BIBLE.

Under the title of *Sociological Study of the Bible* a book has been written by Mr. Louis Wallis, formerly Instructor in Economics and Sociology in the Ohio State University, and published at the



Cambridge University Press as agents for the University of Chicago Press (6s. net).

In the hands of Mr. Wallis, sociological study does not mean the study of society as opposed to the individual. His study of the Bible begins with the origin of the Bible itself, passes to a sketch of Hebrew kinships, and then proceeds to describe the religious institutions of Israel, covering discussions of subjects like Urim and Thummim. Thus, so long as the volume is occupied with the Old Testament there is no contrast whatever in the word sociological, as there could not well be, since the religion and indeed the life of the Old Testament is tribal or national. Thus far, therefore, it is simply a record of the life of ancient Israel that Mr. Wallis offers us. That record is competently and successfully condensed.

But when he passes to the Work of Jesus, he cannot ignore the presence of the individual. Yet he ignores the individual still as much as possible. For his purpose is not to draw out the contrast between Christ's own way with individuals and His prophecy of the Kingdom, but to show how the establishment of the Kingdom came naturally and inevitably out of the teaching of the Master and the choice of the Twelve. He therefore says that while Christianity is primarily personal, being not a doctrine but a *life*, sociology has to do with it only as it links the history of Israel to the history of the world.

### JOHN HUNGERFORD POLLEN.

Mr. John Hungerford Pollen is remembered as the architect of Newman's University Church in Dublin. 'In November 1854,' says Newman (*Ward's Life*, i. 347), 'I got acquainted with Mr. Pollen, Professor (honorary) of the Fine Arts, and I employed him as my architect, or rather decorator, for my idea was to build a large barn, and decorate it in the style of a Basilica, with Irish marbles and copies of standard pictures. I set about the building at once, and it was solemnly opened on May 1st, 1856.'

Newman and Pollen had not met before, but Pollen had been a follower for a long time. He had gone up to Oxford from Eton on the eve of the issue of Tract 90, and had at once reckoned himself among the Tractarians. When Newman 'went over' he was too young to follow, but the reading of the 'Development of Doctrine' had its effect. For a time, however, Pusey was the idol,

and Pollen was greatly attracted by the Confessional and the movement towards greater fulness of ritual. He gave his aid to the work at St. Saviour's, Leeds, and by his courtesy won the affection of Hook, although in reality as 'high' as the highest attached to that very ritualistic and distracting Church.

And now the interest of the biography becomes rather keen. We know that Pollen did finally 'go over'; but he stood fast while the rest of the St. Saviour's men went, and we watch the struggle, seeing how much it is to cost this layman to sever himself from the Church of his fathers. He fled to France when the step became at last inevitable, and was 'received' by the Archbishop of Rouen. It was soon thereafter that he was offered the Professorship of Fine Art in the new University in Dublin, of which Newman was Rector, and 'decorated' the University Church.

Till then his life had been spent in Oxford. He had reached the dignity of Senior Proctor, and much popularity. 'But he was not a man to be trifled with. A fine was presented in sixpences and halfpence to the Senior Proctor by an undergraduate. They were politely declined, and he was bidden to bring the same sum next day in fourpenny pieces. These he was desired to translate into pennies, and subsequently into shillings; so that he found leisure, before his fine was accepted, to regret an ill-timed pleasantry;—or, perhaps, to digest a first lesson in manners.'

He must now leave Oxford, however. For 'walking one day in the streets of Rome, he saw for the first time, seated at a window, and unconscious of observation, a lady nearly fifteen years of age.' She was the daughter of the Rev. Charles John La Primaudaye, so often mentioned in the biography of Cardinal Manning. Mr. Pollen married Maria La Primaudaye, having waited till she reached the age of sixteen. He himself was five-and-thirty. And having married he had to look out for some career out of Oxford. The first offer was Newman's professorship, and he accepted it. Thereafter art and devotion (not merely devotional art) occupied him.

It is a clever biography. His daughter, who writes it, may safely give herself to biographical writing. But in future she must consider the outsider and uninitiated more. What should we have done with this book if we had not had Newman and Manning fresh in the memory? Its title

is *John Hungerford Pollen*, 1820-1902 (John Murray; 15s. net). The book is greatly enriched with photographs and reproductions of Mr. Pollen's artistic work.

The number of *Anthropos* for May-June 1912 contains three articles in French, four in German, one article in Italian, and one in Spanish. There are no English articles. But this is quite exceptional, and certainly does not signify that the study of man is insufficiently cultivated in English-speaking countries. Among the 'Analecta et Additamenta' there is a note by Mr. H. A. Junod on 'Sexual Rites of Purification amongst the Thonga of Lourenço Marques'; and in the 'Bibliographie' there is a notice of Dr. Haddon's little book on the History of Anthropology. One of the most useful features of this magnificent magazine is the transcription at the end of the contents of all the anthropological periodicals in the world. The accuracy of this 'Zeitschriften-schau' as it is called in German, and 'Revue des Revues' as it is called in French, is beyond praise.

From the Cambridge University Press there comes *A Study of Augustine's Versions of Genesis*, by Mr. John S. McIntosh. It is a Dissertation submitted to the Faculty of the Graduate School of Arts and Literature in the University of Chicago in candidacy for the Degree of Doctor of Philosophy (3s. net).

A deputation recently called upon the Archbishop of Canterbury and suggested that he should put himself at the head of a movement for the production of a new translation of the Bible. The Archbishop was cautious. He doubted if the time had come. He suggested that a small portion might be translated first, and named the Epistle to the Hebrews. Two Cambridge men accepted the suggestion and translated that Epistle. The result is a thin handsome volume with the title of *The Epistle to the Hebrews: An Experiment in Conservative Revision*, by two Clerks (Cambridge: At the University Press; 2s. 6d. net).

The two Clerks do not call it a new translation. They call it a revision. In a word, the Authorized Version is used and left unaltered except where scholarship says it is wrong or misleading. The complaint of the deputation to the Archbishop

was that the Revised Version had departed too freely from the Authorized: this version departs as rarely as possible.

It will not please everybody. The two Clerks did not hope for that. We doubt if it will please anybody. We doubt if it pleases themselves. For there is nothing easier than revising, until it is tried: then it is found to be almost insuperably difficult. Who will approve of 'which' being left for 'who,' as in 'we which have believed?' Is not that too conservative? But who will say that the translation of 2<sup>16</sup> is conservative enough?—'For verily he taketh not angels for his, but he taketh the seed of Abraham.' There are marginal readings, and in this verse for 'he taketh' the alternative 'doth he aid' is suggested.

But it is only an experiment. And every honest and scholarly attempt will bring nearer the much-desired end.

Nineteen years ago Dr. R. H. Charles published an edition in English of *The Book of Enoch*. Eight years ago he published the Ethiopic text, together with the Greek and Latin fragments. The two books were seen at once to be out of touch. The English edition had been made from Dillmann's text somewhat emended. But Dr. Charles had made discoveries. He had discovered, among other things, that a considerable part of the book is in the form of poetry. This enabled him to recover the lost original with an assurance previously impossible. This text was therefore a new text. And now at last he has given us a translation of this new text with all the former apparatus of introduction, notes, and indexes (Clarendon Press; 10s. 6d. net).

One thing is worth noticing. When the first English edition was issued, Dr. Charles said, in a sentence, 'A knowledge of I Enoch is indispensable to New Testament students.' In the second edition he makes that statement at greater length. But it is no longer necessary. Schweitzer and others have given the study of all this literature such an impetus that the study of Apocrypha and Apocalyptic is like to supersede the study of the New Testament itself. Dr. Charles will see this by the rapid sale of his new edition, and he will no doubt be satisfied.

Mr. Henry Frowde has published for the Yale University Press a volume entitled *The Christian*



*View of the World*, being the Nathaniel William Taylor Lectures for 1910-1911, delivered before the Divinity School of Yale University (8s. 6d. net). The author is George John Blewett, Ryerson Professor of Moral Philosophy in Victoria College, Toronto.

The title of the book is almost identical with that of Professor James Orr's Kerr Lectures. The handling of the subject is quite different. Professor Blewett has only four lectures, each of which would have occupied two hours in delivering if he had read every word; and every lecture is packed with thought, much of which is new and demands the closest attention. The newness of the thought is partly due to its setting. Old enough are some of the conceptions (even the conception of nature as the reality of a relation between man and God), but they are given under new conditions, with a new theory of experience and a new outlook. The titles of the lectures are: (1) 'The Christian Consciousness and the Task of Theology'; (2) 'Human Experience and the Absolute Spirit'; (3) 'Nature'; (4) 'Freedom, Sin, and Redemption.' Perhaps we might make bold to express the fundamental thought of the whole book in this way: There is no dualism in the universe; sin is an entrance, but it is provided for in creation, which is itself incomplete until it ends in redemption.

It takes one some time to get into the swing of Professor Blewett's style. Once in, one is carried to the end, but with all one's faculties awake, as if for rough ground ahead at any turn of the road.

An excellent example, vivid, conservative, and competent, of the lecture on the Old Testament which it will fall to the lot of many a scholar to deliver in the coming years, has been delivered by Thomas Franklin Day, Professor of Old Testament Languages and Literature in San Francisco Theological Seminary. He has published it under the title of *The New Bible-Country* (New York: Crowell; 30 cents).

Three addresses by Professor Boutroux have been translated and published under the title of the first of the three—*The Beyond that is Within* (Duckworth; 3s. 6d. net). The other two lectures are on 'Morality and Religion,' and 'The Relation of Philosophy to the Sciences.'

The idea of the first lecture, with its curious

title, is that there is no need to go to Spiritualism or even to the Bible for proof of a life beyond the present, that life being discoverable in our own consciousness. 'Do you remember,' asks Professor Boutroux, 'those magnificent words of Goethe: "Alas! alas! Thou hast shattered, with thy destroying hand, the splendid heaven which illuminated, protected, and vivified our world. It crumbles, it falls asunder. We cast its ruins into the inane, and mourn over the beauty that has vanished. Mighty son of earth, take courage; the outer beyond has dissolved, but build a yet more glorious beyond, build it in thine own bosom!"' Accordingly, if he had been preaching instead of lecturing, Professor Boutroux would have preached, he says, from the text, 'The kingdom of God is within you.'

*The Early Jewish Christian Church* is the title which the Rev. J. Ironside Still, M.A., has given to his Bible-class primer on the first twelve chapters of the Book of Acts (Edinburgh: United Free Church Offices; 6d. net). A Bible-class primer is for use not ornament, and Mr. Still has not forgotten that, with all his joy in certain discoveries which he believes he has made in the earliest history of the Church. These discoveries—the most outstanding is that there were two parties in the Jerusalem Church, a Stephen party and a James party, and that the latter party was in no danger of stoning—these discoveries, we say, make the life of the book. And they will do no harm in the hands of a judicious teacher, especially as they are for the most part reserved (by brackets) for the advanced student. The book is alive from cover to cover.

It is discouraging to the ambitious young man to read the lives of the great of the earth and find how many of them had marvellous memories. Let him take courage. There are ways of assisting nature. One of the ways of obtaining a substitute for a good natural memory will be found fully described in Professor A. Loissette's *Assimilative Memory* (Funk & Wagnalls; 10s. 6d. net). It is an elaborate system and inevitably raises the question whether the time spent on mastering it might not be better spent in ordinary repetition. But it is a system and a scientific one; and very soon one finds order emerge from apparent chaos. The single secret is *attention*. 'You remember,'

says Professor Loissette, 'what you fix your attention upon.' His method is to train the attention by various clever devices of association and succession.

The Rhind Lectures for 1891 were delivered by John Beddoe, M.D., LL.D., F.R.S., their subject being *The Anthropological History of Europe*. In these twenty years and one much has been done in Anthropology, as much perhaps as in any science with the evident exception of Religion. It was necessary, therefore, that the second edition of the book containing the lectures should greatly differ from the first. Dr. Beddoe has been able to revise his book for the new edition, he has been able to revise it thoroughly. It is a new book, the best sketch now obtainable of the history of European man (Paisley: Alexander Gardner; 6s. net).

There are great possibilities in 'special occasions,' but it requires special grace on the part of the preacher to use them. How often is the 'special' sermon empty and tawdry. Two things seem to be essential to the successful special preacher—self-oblivion and a gospel. Then he will preach such sermons as those *Sermons on Special Occasions* which were preached in the Thomas Coats Memorial Church in Paisley by the Rev. Walter A. Mursell (Gardner; 2s. 6d. net).

We have received four new parts of *The Churchman's Pulpit*, edited by the Rev. J. Henry Burn, B.D. (Griffiths; 1s. 6d. net each). Also four new parts of *The Children's Pulpit* (1s. net each) and a double part, containing 'Nature Talks to the Young' (2s. 6d. net). To the same publishers' Lecture Library are added two numbers, *The English Prayer Book*, by J. Lee Osborn (1s. 6d. net), and *Crusades and Crusaders*, by Percy Allen (1s. 6d. net). Each of these Lecture numbers contains 64 large octavo and very closely printed pages.

It has been our good fortune to be able to commend many of the Hartley Lectures as they have come to us annually from the Primitive Methodist Publishing House. Let us commend the Fourteenth Hartley Lecture beyond all the rest. Its subject is Preaching—for the first time in the history of the lectureship; and on that much-discussed subject Mr. J. Dodd Jackson has

had the skill to seize and the courage to say just those things which are now most necessary. His very titles are assuring. Under 'The Man,' the subject of his first book, he discusses 'The Designation of the Preacher,' 'Things to be Realized,' 'The Need for Certainty,' 'Individuality,' 'Understanding,' and 'Passion.'

What does he mean by 'Understanding'? He quotes the ancient text, 'And the preacher had understanding.' This, he tells us, is only another way of saying that he must know what he is talking about. 'So much as this, at least, is essential in every man who comes forth to teach others.' It is one of the essential things, undoubtedly; perhaps as essential for the preacher in our day as anything. The demand on the preacher to know is almost unattainable, so wide as well as thorough has his knowledge to be. But there is no discharge. 'It was a wise word of Dr. Adam Clarke, "Study yourself to death, and then pray yourself to life."' On which Mr. Jackson's own commentary is: 'Preaching must be life. Preaching can only be life when the preacher has understanding.'

In all ways the book is itself life. The title is *The Message and the Man* (Hammond; 2s. 6d.).

The Rev. John Blacket has revised his *History of South Australia*, enlarged it and brought it down to a recent date (Adelaide; Hussey & Gillingham). To the new edition (it is the second) a preface has been contributed by the Right Hon. Sir Samuel J. Way, Bart.

Dr. Joseph Agar Beet has revised and enlarged his Introduction to the New Testament. Its complete title is *The New Testament: Its Authorship, Date, and Worth* (Kelly; 1s. 6d. net).

Of the series of cheap reprints, which are many, one of the cheapest and best is called 'The Finsbury Library.' It contains among other things Flew's *Studies in Browning*. It contains also autobiographies of early Methodists, under the title of *Wesley's Veterans*, edited by the Rev. John Telford, B.A. (Kelly; 3 vols., 1s. net each).

By a curious coincidence both the Hartley and the Fernley Lecturers for the year have taken Preaching for their subject. The Fernley Lecturer is Professor George Jackson. His Lecture is



touched upon in another place. Its title is *The Preacher and the Modern Mind* (Kelly; 3s. 6d.).

By choosing the title *Beaten Gold* (Kelly; 3s. 6d.) for his sermons on certain texts taken from the poets, Dr. R. P. Downes does not make an extravagant claim for himself. He might call his sermons by such a title, for he has good thoughts well expressed. But the title applies to the texts. As an example of the texts, take that of the sermon on Happiness—the author is unknown—

The happiest heart that ever beat  
Was in some quiet breast,  
That found the common daylight sweet,  
And left to heaven the rest.

Mr. Gregory A. Page was afraid to give his book the title of 'The Gospel according to Judas,' so he makes that its sub-title, and for title he chooses *The Diary of Judas Iscariot* (Kelly; 3s. 6d. net). It is a clever conception to make Judas write a diary of events and publish it, but it is not a clever book. Mr. Page has no great gift of imagination; perhaps his imagination is paralyzed by the intimate knowledge he possesses of the Gospels. Judas reasons at last like the Unjust Steward. He will make friends of the priests, that when all is over with Jesus they may confer some honour upon him.

Dr. W. T. Whitley has edited for the Baptist Historical Society *The Church Books of Ford or Cuddington and Amersham in the County of Bucks* (Kingsgate Press). The worth of the volume is either inappreciable or inestimable, according to a man's place and interests. The editing is beyond praise.

We made a mistake, it seems, when we said that Dr. Adrian Fortescue's *The Mass* was the first volume of a series of manuals for Catholic Priests and Students, to be called 'The Westminster Library,' and to be edited by Mgr. Bernard Ward and the Rev. Herbert Thurston, S.J. It is not the first volume; it is the fifth. The fault was partly the publishers', in not sending the earlier volumes for review. They thought, no doubt, that 'non-Catholics' would not be interested in Catholic books. But that is a mistake. The two volumes of the four previously published, which they have

now sent—*The Tradition of Scripture*, by the Very Rev. William Barry, D.D.; and *Non-Catholic Denominations*, by the Very Rev. Mgr. R. H. Benson (Longmans; each 3s. 6d. net)—make an appeal as wide as the whole width of scholarship. Dr. Barry's method is a little unfamiliar, especially in the assertion of things which none of us would dream now of denying. And Mgr. Benson's point of view is that of the other person who sees us as we cannot possibly see ourselves. But the very unfamiliarity and the frankness are elements of value. And assuredly there is no sign of the superior person in either volume, no assumption that we are the people and wisdom will die with us. In Mgr. Benson's book one notices a tendency to exalt the individual at the expense of the denomination, as Spurgeon among the Baptists. And the question is never faced, How did Spurgeon arrive among the Baptists, or Dale among the Congregationalists?

The success of Mgr. Duchesne's *Christian Worship* has made it certain that a translation of his *Early History of the Christian Church* will receive attention. The translation, being well done, has added to Mgr. Duchesne's reputation in our land. Whatever he writes now will be read with eagerness. For he has a surpassing gift of lucid eloquence. Emotional his writing is, but also always intellectual. The whole man is in it; and Mgr. Duchesne is man enough to make the impression of a strong personality. His attitude is orthodox yet unfettered, or seemingly so. He departs not seriously at any time from the great traditions, and yet he investigates every question for himself and comes to the conclusions of a scientific historian. But the chief charm of all his work is its intimacy. He is with us, one of us, a modern scholar writing for modern appetites.

The second volume of the History has just been published by Mr. Murray (9s. net). It begins with the accession of Diocletian, and ends with the final establishment of Christianity as the State religion after the death of Julian.

In *Poems and Sonnets* (Nutt; 1s. net) Mr. F. C. Goldsborough makes an attempt to add new forms to the English Sonnet. Let the future writers on that fascinating subject, the English sonnet, take note. We shall quote, however, a shorter poem than a sonnet.

## THE MOVING SPIRIT.

Deep in the heart of every wave  
 There dwells the urge of boundless tides ;  
 So in the breast of king and slave  
 The deathless gleam of God abides !

Professor Paul Deussen of Kiel is perhaps as well known in English-speaking countries as any of the great students of Indian literature. His *Upanishads*, translated by Professor Geden, has had a wide circulation. The way is therefore prepared for the English edition of the book, which he calls *The System of the Vedânta*. The translation has been made by Mr. Charles Johnston of the Bengal Civil Service, retired. The publishers are the Open Court Publishing Company of Chicago.

The word Vedânta has two meanings. Literally it means 'the end of the Veda,' and refers originally to those philosophico-theological treatises which appear as the closing chapters of the single Brahmanas of the Veda, which were afterwards called Upanishad, or 'secret doctrine.' An exposition of Vedânta in this sense is found in Deussen's *Upanishads* already referred to. Later, however, the name Vedânta, in the sense of 'Final aim of the Veda,' is applied to the theologico-philosophical system founded on the Upanishads, which may be called the 'Dogmatics of Brahmanism.' It is the exposition of that system that is found in this volume. In order to keep things historically apart, the exposition is based exclusively on Badarayana's Brahma-sûtras with Sankyara's commentary thereon. The translation makes easy reading and yet it is reliable. Mr. Johnston is himself a Vedantic scholar. He could not otherwise have reached any measure of success. He is evidently also a good proof-reader, for the printing has been done in Leipzig, and yet there is not even a capital letter where a capital letter should not be.

To your collection of Catechisms add *The Intermediate Catechism* (Philadelphia: Presbyterian Board of Publication). It has been prepared by a Committee, of which Professor David S. Schaff is Chairman; and it has been approved by the General Assembly in session at Louisville, Ky., 1912.

There is a larger literature on tithing than the uninitiated would believe. Under its ancient name

may be brought the whole subject of giving. And Mr. Arthur V. Babbs, A.B., certainly does not confine himself to the Old Testament in *The Law of the Tithes* (Revell; 5s. net), but illustrates, explains, and enforces the Old Testament law from the New Testament, the history of the Church, and other sources. It is a well-written book, and it deals seriously with a serious subject. We need not expect that the problem of giving will be easier in the future than it has been in the past. But how easy it would be if everybody would be persuaded by Mr. Babbs's earnest pleading and give

One-tenth of ripened grain,  
 One-tenth of tree and vine,  
 One-tenth of all the yield  
 From ten-tenths' rain or shine.

One-tenth of lowing herds  
 That browse on hill and plain,  
 One-tenth of bleating flocks  
 For ten-tenths' shine and rain.

One-tenth of all increase  
 From counting room and mart,  
 One-tenth that science yields,  
 One-tenth of every art.

It will take Mr. Buckland a long time to finish his Devotional Commentary, if he affords three volumes occasionally to one book of the Bible, as he does with Genesis, the Psalms, and Romans. Of the last-named the third volume is out (R. T. S.; 2s.). The editor, as already stated, is Dr. W. H. Griffith Thomas.

The first number of the 'Proceedings of Seekers in Council' (that is to say, of those who are in touch with the editor of *The Seeker*) is entitled *The Mystic, the Church, and the World* (Watkins; 6d.). The author is the Rev. G. W. Allen.

In issuing a second edition of his *Pagan Christs* (Watts; 6s. net) Mr. J. M. Robertson must feel that it is a more important book than when the first edition appeared. For not only is it part of a great popular movement, but it has itself contributed not a little to the popularity of that movement. Drews, whose name is at the moment most conspicuous in the attempt to deny the existence of Jesus, owes the greater part of his argument to



this and other books by Mr. Robertson. The fundamental notion in Mr. Robertson's mind is that Jesus is an ancient sun-god, otherwise called Joshua and Jason, and the picture in the Gospels is made up partly of Jewish and partly of pagan mythological materials; and that notion Mr. Drews has simply taken over. Unfortunately for himself he takes the ignorance of Mr. Robertson's books along with their knowledge and lays himself open, as Mr. Robertson himself has done, to charges of serious misapprehension and misstatement. To his reviewers Mr. Robertson replies in this edition, admitting some mistakes and denying others, but confessing at the very beginning that he has not been able to keep abreast of the literature on the subject. His most culpable blunder, however, is to write books in refutation of the Gospels before he has studied them.

Should a poet read other poets? It is an unanswered question. But without doubt a philosopher should read other philosophers. And Professor Emile Boutroux has studied his predecessors to some purpose. In a fine octavo volume, published by Messrs. Macmillan (8s. 6d. net), he offers us the results of his study, under the title of *Historic Studies in Philosophy*. It is a hazardous thing to do, and he knows it. Without the processes, he says, who will believe that you have given the subject research enough? Who will be able to enter into the atmosphere of your results? But he need not fear. A Frenchman must first be sincere, after that he can do anything he pleases, so transparent is his language as a vehicle of thought. Only sixty pages are given to Socrates,

less than a hundred to Aristotle, a little over sixty to Boehme, only twenty to Descartes, less than eighty to Kant; and yet we see Kant, Descartes, Boehme, Aristotle, and Socrates as Professor Boutroux sees them. More than that, we are momentarily persuaded that we see them as they are.

It is very difficult to make a bad translation of a French author; Mr. Fred Rothwell, B.A., has made a supremely good translation of these lectures of Professor Boutroux. They give the impression of having been written in English.

The estimate of Boehme is the most refreshing. It is a rare enough thing to find a professional philosopher in utter sympathy with this religious enthusiast. Boehme's motive being, as he frankly says, the salvation of his soul, philosophers are instantly turned off: the motive is tainted; pure metaphysics knows no such interested motives. But Professor Boutroux is only the more drawn to the philosophy of Boehme because the man is in such dead earnest.

In November 1909 Messrs. Morgan & Scott published the first edition of Mrs. Amy Wilson-Carmichael's *Lotus Buds*. It was a quarto, with 50 photogravures. The edition was of 2000 copies, and there was an edition de luxe of 250 copies. In July 1912 they have published the second edition. It is an octavo, with 50 half-tone engravings (6s.). The edition consists of 5250 copies. This is good for a missionary book, but it is an exceptionally good missionary book. Its charm is partly children and partly India. Together they make a tale (told by this accomplished story-teller) that is altogether irresistible.

## The Dualistic Element in the Thinking of St. Paul.

BY THE REV. C. ANDERSON SCOTT, M.A., D.D., PROFESSOR OF NEW TESTAMENT  
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### II.

THE conclusions already reached (THE EXPOSITORY TIMES, August 1912, p. 488) find confirmation from a consideration of some of Paul's references to spiritual forces under other names besides that of Angels. It is plain that he regards them as

antagonistic to the human cause. 'I am persuaded that . . . neither angels nor principalities nor powers shall be able to separate us from the love of God'; 'our conflict is not with flesh and blood, but with principalities and powers (that

is, according to the understanding of his readers, with angelic beings of high rank), with world-rulers of this darkness, with spirit-forces of evil in heaven.' The modern equivalent of Paul's 'heaven' or the 'heavenlies' would be 'the unseen.' The 'principalities and powers' of the unseen are definitely ranged against man in his efforts after righteousness; they are identical with, or in league with, 'world-rulers' whose dominion is over the 'present age,' with hyper-physical forces whose abode is in one of 'the heavens.'

The use of the word rendered 'world-rulers,' *κοσμοκράτορες*, connects this passage with another in 1 Co 2<sup>6-8</sup>, where Paul declares that Christians have 'a wisdom which is not of this world, nor of the rulers of this world (or better, age) which are coming to nought'; that none of the rulers of this world (*τῶν ἀρχόντων τοῦ αἰῶνος τούτου*) know the Divine wisdom; for if they had known it, they 'would not have crucified the Lord of glory.' Who are these 'rulers of this world' (or, age)? The traditional interpretation, and the one still favoured by many students, finds a reference to human powers, to Jewish or Roman authorities, or to both together, who were responsible for the crucifixion of Christ.<sup>1</sup> On the other hand, Everling, following Klöpper, and followed by Dibelius, is probably right in rejecting this interpretation. It is not possible in any real sense to extend the legal responsibility for the crucifixion of Christ to any 'rulers of this world' beyond Annas, Caiaphas, and Pilate, and to them it is impossible to apply the present participle *καταργούμενων* in any satisfactory way. Certainly, Ellicott's explanation, 'gradual nullification of these powers brought about by the gospel,' is no satisfactory interpretation of the participle as applied to any rulers who could be said to have 'crucified the Lord of glory.' The better interpretation appears to be that first put forward by Origen, viz., that by 'rulers of this world' the Apostle means spiritual forces, or 'angels,' *ἄρχοντες* being the concrete equivalent of the commoner *ἀρχαί*. In the *Ascension of Isaiah* the angels are described as 'principes istius mundi.' Everling quotes also from Barnabas, *ἀρχων καιροῦ τοῦ νῦν τῆς ἀνομίας*; and from Ignatius, *καὶ ἔλαβεν τὸν ἀρχοντα τοῦ αἰῶνος τούτου ἢ παρθενία Μαρίας*.<sup>2</sup> And while St. Paul's use of the phrase *ὁ θεὸς τοῦ*

*αἰῶνος τούτου* in reference to Satan leaves little doubt that he could call the angels *οἱ ἄρχοντες* τ. α. τ., the word *καταργεῖσθαι* is one which he specially affects in order to describe the ultimate fate of these hostile spirit-forces. It is the word used in 1 Co 15<sup>24</sup> of the final triumph of Christ over such powers, *ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ π. ἐξουσίαν*; in 1 Th 2<sup>8</sup> of the destruction of Antichrist at the Parousia; in He 2<sup>14</sup> of the destruction of 'him that hath the power of death'; and in 2 Ti 1<sup>10</sup> of the destruction or abolition of death itself by Christ.<sup>3</sup> It is further quite consistent with St. Paul's general thinking to regard these hostile forces as being in process of subjection since they had been worsted by Christ at the Cross, and are destined to be completely overthrown at His triumphant return. By 'rulers of this world' we ought therefore probably to understand the unseen powers; and these Paul accuses of having crucified the Lord of glory, inasmuch as they 'controlled the ethical and religious attitude of the pre-Christian world.'

The same unseen powers are also brought into connexion with the Crucifixion in a striking but difficult passage in Colossians (2<sup>15</sup>): *ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἐδείγματισεν ἐν παρρησίᾳ θριαμβεύσας αὐτοὺς ἐν αὐτῷ*. The subject of the sentence is probably *ὁ θεός*. In the Cross, or, possibly, in Christ, God triumphed over the principalities and powers. The use of the personal pronoun *αὐτούς* provides a link between *αἱ ἀρχαί* and *οἱ ἄρχοντες*: the *ἀρχαί* are not mere abstractions, but concrete forces. And God has triumphed over the principalities and powers after having stripped them off from Christ; and that somehow in connexion with the Crucifixion. The idea at the back of this strange picture is that our Lord was engaged in a real struggle with real powers of evil, a struggle which culminated in the Cross, and there resulted in a glorious victory for Him.<sup>4</sup> He proved stronger than the strong power which held humanity in thralldom. What made this conflict and victory possible was the Incarnation: *ὁ λόγος σὰρξ ἐγένετο*. He was 'made in the likeness' of sin's flesh, that is of flesh, which historically had come to be an appanage of sin. It was through this *σὰρξ*, this physical nature, that He became open to temptation, exposed to the

<sup>1</sup> So Findlay in *E.G.T.*; Godet, and St. John Thackeray.

<sup>2</sup> Asc. Is. 10, 11; Bar. 18; Ignat. *ad Eph.* 19.

<sup>3</sup> Outside the N.T. the word is used in the same connexion; e.g. Test. Benj. 3.

<sup>4</sup> Cf. Lk 11<sup>21</sup>, the strong man armed.



assaults of the devil, entangled in the hostility of principalities and powers. And when Paul speaks of God having stripped off from Him (or, possibly, of Christ having stripped off from Himself) the principalities and powers, he describes what he believes to have taken place at the Crucifixion, when the physical nature and the spiritual nature of Christ were parted in twain. The death whereby He laid aside the physical nature was in effect the stripping off of the hostile forces which had got their grip on Him, as it were, through the *σὰρξ*, the *ἀρχαὶ καὶ ἐξουσίαι*, who were also *κοσμοκράτορες τοῦ κόσμου τούτου*.

When once this significance of Paul's language has been perceived, many phrases or turns of expression in the Epistles are found either to illustrate what has been said, or to become themselves clear. The most important of these is one which when rightly understood is probably the most comprehensive expression for the unseen powers,—*στοιχεῖα τοῦ κόσμου*. It occurs four times in the writings of the Apostle.<sup>1</sup> What is common to all these passages is that he takes for granted that a condition of submission or enslavement to these *στοιχεῖα* had been a condition common to both Jews and Gentiles. Bishop Lightfoot, after an exhaustive examination, decided that the choice of interpretations lay between 'physical elements' and 'rudimentary teaching,' and himself preferred the latter. But since the commentary of Lightfoot, we have had that of Klöpper, with its classical discussion of the question, in which after showing the inapplicability of either of these explanations to all the passages, even in the form given to one of them by Hilgenfeld, he raised the question, 'How would it be if we were here confronted by the fact that Gentiles as well as Jews, in the period before Christ, had been subjected to the dominion of subordinate divine beings?' In other words, he suggested that *στοιχεῖα τοῦ κόσμου* stands for the elemental forces of nature conceived as beings in the spirit world. There is good authority for rendering *στοιχεῖα* by 'heavenly bodies,' and we need not go beyond the Old Testament itself for the association of angelic beings with the stars of heaven. 'In Job (38<sup>7</sup>) the morning stars and the sons of God or angels stand in synonymous parallelism, and when in the time of the kings Jehovah is called the Lord of Hosts, what is meant is that the God of Israel is

one who controls the hosts of heaven, angels and stars, to carry out His purposes.'<sup>2</sup>

From this point of view *στοιχεῖα* would be a suitable word to denote the same spirit-forces which Paul elsewhere describes as dominions, principalities, and powers. If the same spiritual forces were also instrumental in the giving of the Law, the fact that they were 'put out of action' at the Crucifixion would have its bearing on the continued validity of the Law.

And this interpretation falls in well with the context in all the four passages. Paul adjures the Galatians not to become again enslaved to these cosmic forces which, for all their fancied power, are but weak and poverty-stricken. He reminds the Colossians that their experience of redemption in Christ might be described as having died out from under the dominion of these forces,—inasmuch as they had died with Christ to the flesh, to sin and to the world. And thus these passages fall to be added to those which reflect a dualistic element in the Apostle's thinking. They indicate his recognition of certain independent or quasi-independent forces of a spiritual kind, active in the affairs of man, and generally hostile to man's true happiness and to God.

Can these forces be classified? The answer to that question must be strictly tentative and provisional. Looking closely at all the evidence, they do not appear to be entirely homogeneous for St. Paul, or all of the same rank and influence. In the lowest grade he would probably place evil spirits or *δαίμονια*, whose dwelling-place was in the atmosphere. So far as idol-worship had any meaning at all, it was really offered to these demons: herein the Apostle would follow the criticism of idolatry by his Jewish forerunners. These demons were under the authority of the 'prince of the power of the air.' They and he were the authors of disease, misfortune, and mischief. Their prince, to whatever form of thought he owes his origin, has taken on some of the characteristics of the Satan of the Old Testament. He is the tempter, the evil one, the 'god of this age,' or world. To a higher grade as to a higher abode belong the angels who are not essentially evil, any more than they are essentially good. But by a process of which Paul suggests no explanation, the chief among them, described as 'princi-

<sup>1</sup> Gal 4<sup>3, 9</sup>, Col 2<sup>8, 20</sup>.

<sup>2</sup> Klöpper, *Com. on Col.* p. 879; cf. Ewald, *Lehre der Bibel von Gott*, ii. 294; Deissmann, *E.Bi.* col. 1261.

palities and powers,' have come to occupy an attitude of hostility to God and man. The world, so far as it is not Christian, is in bondage to them. The Law itself, like every other form of religious observance which leads men to trust in what they do, and not in what God is, has been an instrument of this bondage, and its abrogation is bound up with their defeat. But they are, if one may put it so, morally distinct from the prince of evil: he, with death and sin, is marked for destruction; they are included in the reconciling purpose of God.

In conclusion, what are we to say about this dualistic element in the Apostle's thinking? First, as to its character. Its source and its basis are religious and not philosophical. That is to say, it does not rise out of, or rest upon, any speculation regarding the origin of the world and matter, any asserted antinomy between matter and mind, between spirit and flesh, between God and His world. It is possible enough that some of the names and forms in which the principle is clothed may have reached the Jewish mind from extra-Jewish sources, Babylonian, Persian, and the like; or that in others we may see the survivals of primitive religious ideas. But the principle itself rested on a religious basis: we can see it emerging and developing through the conflict between the faith of religious men in their God and their experience of life in a world which had given admittance to sin. The struggle of the righteous after inward peace, and after the realization of Divine rule in the world, is reflected in the conception of powers independent of God which resisted and thwarted Him. And the more intense the struggle, the more real the opposing forces seemed to be. Also, the more real God became in Jesus Christ as a living and loving personality, the more real still became the personality of the foe. So that it is only to be expected that in the New Testament we should find this principle coming more sharply to expression than even in the Apocalyptic literature. And most of all in Paul, in whom the realization of the living and loving Christ, and of the moral struggle in which His followers were engaged, was so intense and so continuous.

Secondly, this dualism differs from what is commonly so termed in that it is conditioned and temporary. Paul does not give any indication as to how he thought it had begun, how there had

come to be this rupture right across the Divine creation, invisible as well as visible. But he is well assured that it is going to end, indeed that its ending has begun. The 'rulers of this world' are already *καταργούμενοι*, forces which are being put out of action; and the end will not be until Christ *καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν, ἰ.ε.* till he has finally disabled these hostile powers. For 'he must continue to reign until he has put all enemies beneath his feet'; and the last which will be thus magisterially dealt with is death. The dualism of human experience will be at an end; for God will be all in all. And, as it is temporary, so is it conditioned. Once more, Paul does not say so, but it follows from the fact which is beyond question, that he and his fellow-countrymen never found this dualistic principle infringing in the slightest degree upon the traditional monotheism of the race. We must take care not to invent for these people difficulties which they did not feel. The metaphysical speculation of the Greek was entirely foreign to the Hebrew mind. If the Jew raised any question as to the origin of evil he found the answer in history,—so far as it affected humanity in the fall of one whom God had made in His own likeness—so far as it was manifested in a world of spirits, in a similar self-determination on the part of spirits whom also God had created, and who also had misused their freedom. Thus behind all this dualistic reasoning and expression, this recognition of hostile powers at issue with man and with man's happiness, there was always as an unbroken background the conviction of a sole Divine sovereignty, by which the action of the hostile power was tacitly conditioned. That being so, we shall perhaps have less difficulty in accepting the fact that these views did colour Paul's thinking and language. And that will help greatly to the understanding of his Epistles and of his theology.

This is to be seen in connexion with one matter of supreme importance, the explanation which Paul gave to himself and to others of the death of Christ, its necessity and its meaning. There is one element in that explanation to which ever since the time of Anselm authoritative exponents of Paulinism have failed to do justice; and that is Christ's struggle with and victory over the powers of darkness. Anselm performed what was at once an easy and a useful task in refuting crude notions of the death of Christ as a ransom paid to the



devil, and yet cruder notions that by a kind of trick the devil was cheated of his pay. But this left Paul's view, one side of it at least, still to be reckoned with. What we call the devil, what Paul calls 'principalities and powers' had in Paul's view a very important share in the meaning of the death of Christ. They were not bought off: they were beaten off. Humanity was in their toils. Christ, coming in the likeness of sin, flesh, entered so completely into human conditions that He incurred and felt their antagonism, their power to tempt, their murderous hate.<sup>1</sup> He fought them to the death, and when by the resurrection it was shown that they had done their worst on Him and failed, He triumphed over them, through death destroyed him that had the power of death. And men who by faith in Him come to partake in that death of His, die, as He did, from under the authority and dominion of these hostile powers, and live again as He did, emancipated from death and from the bondage of a nature which had passed into the power of sin.

And this suggests the answer to the question which may be put: how are we to relate ourselves to this mode of thought, so alien to our modern conceptions? Much of this crude belief in a spirit-world has long ago been dismissed as childish superstition. Can we recognize it in St. Paul and other writers of the New Testament, and still hold to our belief in their authority as religious teachers, their inspiration as from God? The answer is, certainly we can: provided we do not force their thinking into the pattern of our own; provided that we recognize such facts as have just been

<sup>1</sup> Heb 2<sup>14</sup>.

brought forward. For when we recognize the kind of forces which men felt to be their enemies and the great tyranny they exercised, when we recognize how completely and triumphantly Christ has dealt with them for the emancipation of His people, we ask what are the corresponding forces in our own time? Really and essentially they are the same. We give them abstract names because we think of them as abstractions. The Jew had no abstractions. For him every force took concrete shape, name and personality. What we call worldliness, he called the god of this world; what we call materialism, insolent self-absorption, godlessness, he called 'principalities and powers'; what we call the *Zeitgeist* he called the devil. And these things are real enough. They are the foes of God and man. To them men are in bondage, and their conventions weigh on the spirit of man as heavily as ever did the Law. Where we see cruelty and tyranny and lust embodied in individual men, the men who wrote our New Testament saw them disembodied, shall we say, as spiritual forces of 'wickedness in the heavenlies.' And what Paul has to tell us, amongst other things, is that with all these our Lord has fought the battle of humanity, that over them all He has triumphed, when, having stripped Himself of the flesh through which they attacked Him, He rose victorious from His struggle with death. All these forces which are holding man down, riding over him, like a car of Juggernaut, are *καταργούμενοι*: for those who are themselves in Christ, *κατήργήθησαν*; and what Paul would say to us is what he said to the Galatians, 'Stand fast in the liberty wherewith Christ has made you free.'

## Recent Foreign Theology.

### New Testament Handbook.<sup>1</sup>

THIS great *Handbuch* is now nearly complete. A great conception lies at the basis of it, and the working out of that conception into all its details is a worthy performance. The handbook will be

<sup>1</sup> *Handbuch zum Neuen Testament*, in Verbindung mit W. Bauer, M. Dibelius, H. Gressmann, W. Heitmüller, F. Niebergall, E. Preuschen, L. Radermacher, H. Schlosser, P. Wendland, H. Windisch. Herausgegeben von Hans Lietzmann. Tübingen: Velag von J. C. B. Mohr (Paul Siebeck).

complete in five volumes. The first volume is complete. Its aim is to place the New Testament in its historical environment. One part of it deals with the language. In the volume called *Neutestamentliche Grammatik*, Dr. Ludwig Radermacher enables the student to see the Greek of the N.T. in the place which it occupies in the historical evolution of the Greek language. With masterly ease, with the highest scholarship, and with unsurpassed knowledge he deals with his problem. He uses all the material which has been made

available by recent investigation, and disposes it in a way worthy of the highest admiration. Dr. Moulton in our own country, Dr. Robertson in America, and the works of Dr. Deissmann translated into English, have enabled the English student to become aware of the lie of the land in this sphere of scholarship. But the work of Dr. Radermacher has a place of its own. The wealth of new material from inscriptions, from papyri, from ostraca, as well as from the increased knowledge of the *Koine* derived from critical editions of *Koine* texts, has all been utilized, and with the most gratifying results. The work is both scientific and popular. The remaining parts of the first volume have already reached a second and a third edition. One is not surprised when one remembers what it was on its first appearance. It appeared under the title *Die Hellenistisch-Römische Kultur in ihren Beziehungen zu Judenthum und Christenthum, und die Urchristlichen Literaturformen*. On its first appearance this work received a warm welcome from scholars of all lands. It covered the whole field, it traced to their sources all the influences that played on the world at the beginning of our era, described their development, and set forth a vivid account of the state of the world, in all its aspects, at the time of the beginning of Christianity. It gathered together the knowledge which had been scattered through many works, and set it forth in a way which entranced and instructed the student. Now these works appear in a revised and improved form. Dr. Wendland has taken note of all the scholarly criticisms which have appeared, and has considered his work in their light. He has also followed out into further detail what had been only sketched in the first edition, and the result is a treatise which every student must reckon with. It is impossible to note all the wealth which the author has placed at the command of the student. We wish that it may be made accessible to the English student at an early period. The other part of the first volume is also of great value. We are glad to note that in dealing with the Synoptic Gospels, Dr. Wendland again calls attention to the importance of the oral tradition; and, though he

seems to us to undervalue it in some ways, yet his statement should call attention to the comparative neglect of this phenomenon in more recent criticism. Taking the first volume as a whole, or taking it in its separate parts, no more worthy contribution to the study of the N.T. has been made in our time.

The second, third, and fourth volumes of the handbook are given to scientific exegesis. They aim at giving the student an exact knowledge of the books of the N.T. They make use of every possible aid towards this end; nor is anything neglected that could in any way cast light on the text. As one turns over the pages of any of those commentaries, one will be struck first with the references to papyri, to inscriptions, to Greek writings of the time of the Empire, and to the necessary modifications which recent knowledge has made on the older grammatical exegesis. Next one will note the numerous parallels, more or less close, to passages in the N.T. There are other features which strike the student, and which make these commentaries somewhat out of the common order. The commentaries on Mark, Matthew, and John have already appeared, that on Luke will appear during the current year, and with its appearance the second volume will be complete. The commentaries on the Acts of the Apostles and on the Epistle to the Hebrews are also promised during the current year. Part of the fourth volume has already appeared, and the rest will follow in due time. But the greater part of this undertaking has been completed, and we have to congratulate the editor, the contributors, and the publishers on the excellence of their work, on the promptness with which they have accomplished their great task, and on the care they have taken to present their work in a form worthy of itself, and of their own reputation. The fifth volume, which is a practical exposition of the N.T. for preachers and teachers of religion, is complete. It is from the pen of Dr. F. Niebergall, and it really directs attention to the practical issues of the N.T. It is well done, and ought to be helpful to the preacher and the teacher. J. IVERACH.

Aberdeen.



## Contributions and Comments.

### Christ's Message of the Kingdom.

OWING to my temporary absence from Madras it was only a few days ago that your June issue came into my hands in which Dr. Eugene Stock pays my book on *Christ's Message of the Kingdom* the unexpected compliment of describing its contents in some detail. If I ask to be allowed, in a few words, to rectify one incorrect impression which Dr. Stock has inadvertently given, this is not due to any lack of gratitude for the service which he has thus rendered to the cause I had at heart in writing that book, but simply to a feeling that its power to further this cause would be injured if the impression I refer to gained currency.

Christian thought in general regards with justifiable suspicion any teaching which seems to avoid giving to the idea of propitiation a foremost place among the conceptions to be employed in interpreting the Cross of Christ. Now the exposition which I have attempted seems to me not only to emphasize the principle of propitiation, but at the same time to evade, in a surprisingly simple manner, the ethical difficulties which beset any substitutionary application of this principle, by taking the very natural step of interpreting Mt 5<sup>38-41</sup> in the light of 5<sup>17</sup>. If in His other new injunctions Christ's 'But I say unto you' introduces not something new but just the fulfilment or perfecting of the old law, then here too His purpose must be the same, namely, not to supersede the moral demand which expresses itself in retribution, but to give it a form perfectly adequate to its true nature. His meaning must be, not that the Christian is to abstain from enforcing the law of justice, but that true justice consists in the kind of conduct of which He proceeds to give instances—conduct which, so far from deserving the label 'non-resistance' which we commonly attach to it, is really the one transparently sincere and thorough way of assailing wickedness and repudiating it without compromise. How such conduct can have this value I have sought to explain in my book. Nevertheless I seem to have been so little successful in making clear the significance of the view suggested that even a careful reader like Dr. Stock is able to remark regretfully on 'the absence of any direct

reference to "propitiation,"' and to do so immediately after quoting certain sentences which were intended to be nothing else than such a reference. In order to show, very briefly, how misleading this remark is, perhaps I may venture to formulate my real view quite roughly in four propositions.

i. There is no atonement unless the righteousness of God is manifested in so perfect a manner as to set His forgivingness above all suspicion of implying indifference to sin. Only so can He morally forgive, and only so can men morally accept His forgiveness.

ii. If punishment were a perfect—and the only perfect—manifestation and vindication of the righteousness of God in relation to sin, then there could be no propitiation without the exaction of penalty.

iii. But (a) the O.T. revelation, interpreted as a whole, teaches only that *some* satisfaction of God's righteousness is necessary, not that it must be one manifested through the exaction of an equivalent penalty (pp. 27-30, 91 *foot*, 186-7); and (b) Christ in the 'Sermon on the Mount' definitely teaches that punishment is not a perfect manifestation and vindication of righteousness in relation to sin, but that the only perfect manifestation is that afforded when the righteous will freely allows the evil-doer to wreak his pleasure upon itself and continues all the while to serve and befriend the evil-doer (pp. 90-97, 100 *middle*).

iv. Therefore any interpretation of Christ's death that describes it as a penalty exacted by God is an explanation which, although pointing in the right direction, falls short of adequately exhibiting the perfection of its propitiatory value; while an interpretation which regards it as God's act of self-surrender into the hands of sinners, whereby they are enabled to wreak their evil will freely and directly upon Himself who continues to love and serve them none the less, is an interpretation which for the first time exhibits it as a perfectly adequate propitiation, a great act wherein God has given free play to that need which resides in His nature to oppose and condemn sin to the uttermost (pp. 199-202, 204-206).

A. G. HOGG.

Madras.

## Further Light upon Early Babylonian History.

IN THE EXPOSITORY TIMES for April last (pp. 305 ff.), I gave a description and rendering in English of the tablet (recently published by Father Scheil) inscribed with the early list of Babylonian kings, and apparently an old copy of a portion of the now fragmentary, but originally complete list treated of by George Smith in 1874. Professor Scheil having succeeded in cleaning out the characters on the broken upper edge of the reverse of the copy published by him, has found there traces of the characters *Šar-ga* . . ., which, he decided, 'without hesitation,' to be part of the name of the well-known king of Agadé, Šargani-šarri (as it is now read). This completion he has published in the *Revue d'Assyriologie*, vol. ix. No. II. p. 69, with a fresh photographic facsimile of the text.

The tablet therefore has Šarru-kin immediately before the gap, and Šargani after it, so that these two rulers were, as supposed by Menant, different persons. Narâm-Sin was therefore not the son of Šargani, but, as stated by Nabonidus, of Šarru-ukîn, the Šarru-kin of the new list. This correction has naturally attracted the attention of M. F. Thureau-Dangin, who, in the same part of the *Revue d'Assyriologie*, p. 81 ff., makes some exceedingly important remarks upon this subject.

He shows how, from the occurrence of the name *Šarru-kin-ili*, 'Šarru-kin is my god,' on the obelisk of Maništu-su, Šarru-kin was probably the immediate predecessor of that king, and argues, from a similar name (*Īli-Uru-muš*, 'My god is Uru-muš'), that Uru-muš preceded Šargani-šarri and Naram-Sin (*Revue d'Assyriologie*, ix. p. 36).

From the obelisk in question and other documents (*ibid.* p. 82), M. F. Thureau-Dangin comes to the conclusion that the kings of Agadé to be

inserted in the gap in the chronological list are as follow:—

Šarru-kin.

Man-īštu-su, his son.

Uru-muš.

Narâm-Sin.

Šargani-šarri, grandson of Narâm-Sin.

It remains to find the lengths of their reigns, and therewith the confirmation of this order and relationship.

This to all appearance sunders Šargani from Sargôn (סַרְגִּין), the correct form of the latter being *Šarru-kin* or *Šarru-ukîn*—not *Šarganu*, as the analogy of *lišānu*, Heb. *lāshôn*, 'tongue,' might lead one to expect. A popular etymology which regarded the old pronunciation as having been *Šar-gani*, may have derived the first element of *Šargani-šarri* from *Šar-gina*, but even if we admit the possibility that *šar*, 'king,' was used in Sumerian, the terminal *i* would be unexplained—*Šar-gina* (for *Lugalgina*) would suggest that the form should be *Šargana*, not *Šargani*.

Time alone will decide this question of etymology, which I am unable to discuss in all its aspects at present. Perhaps we have to admit, in the Hebrew form, a scribal error of י for י, which, with the proper vocalization, would make *Sargên* or *Sargîn* instead of Sargôn. The rendering of Š as S in the Hebrew form follows the rule, and implies that the Hebrews first heard the name from Assyrian, and not from Babylonian, lips.<sup>1</sup>

I see that I have allowed two slips of the pen to pass in my article 'Light on Early Babylonian History.' On p. 306<sup>a</sup>, line 35, the '(ii.)' after Ba-ša-Ensu should be deleted; and on p. 307<sup>b</sup>, line 37, Sur-Bau should be Sur-Engur.

THEOPHILUS G. PINCHES.

London.

<sup>1</sup> Cf. T. G. Pinches, 'Notes upon the Assyro-Babylonian Aramaic Dockets,' in *Florilegium Melchior de Vogüé*, 1909, pp. 485 ff.



## Entre Nous.

### The Marginal Notes.

A protest has been made against the issue of an edition of the Revised Version without the marginal notes. On what grounds is the protest made? 'The marginal notes are an integral part of the Revisers' work, to which the Revisers themselves attached high importance; and to omit them involves a mutilation of their work which does great injustice both to them and to their readers. Since the publication of the complete Revised Version in 1885, we believe that not a single commentary has appeared, especially on the books of the Old Testament, in which a preference for many of the marginal readings of the Revised Version has not been expressed; and in view of this great and admitted importance of the Revisers' margins it is to be regretted that the University Presses should have taken what appears to us to be a retrograde step. By publishing, for whatever reason, an edition without these marginal notes, they are withholding from the public a most valuable help to the understanding of the Scriptures.' The protest is signed by Dr. Aldis Wright, Dr. Ginsburg, Dr. Cheyne, Dr. Sayce, Dr. Driver—all members of one or other Revision Committee—also by Bishop Chase, Dean Ryle, Dean Kirkpatrick, Professor Swete, and many others. The list ends with the names of Professor J. H. Moulton, Professor G. B. Gray, and Professor A. S. Peake.

It does not seem possible that any scholar should think otherwise than these scholars do. Without its marginal readings it is not the Revised Version.

### The Great Text Commentary.

The best illustration this month has been found by the Rev. N. A. Fitzroy Bourne, Penetanguishene, Ontario.

Illustrations of the Great Text for October must be received by the 1st of September. The text is 1 Co 15<sup>58</sup>.

The Great Text for November is Ro 15<sup>13</sup>—'Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Ghost.' A copy of Coats's *Types of English Piety*, or of Stone and Simpson's *Communion with God*, or of Lewis's *Philocalia of Origen*, will be given for the best illustration sent.

The Great Text for December is Jn 6<sup>35</sup>—'Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst.' A copy of Welch's *The Religion of Israel under the Kingdom*, or of Coats's *Types of English Piety*, or of Gem's *An Anglo-Saxon Abbot*, will be given for the best illustration sent.

The Great Text for January is 2 Ch 6<sup>8</sup>—'But the Lord said unto David my father, Whereas it was in thine heart to build an house for my name, thou didst well that it was in thine heart.' A copy of Wheeler Robinson's *Christian Doctrine of Man*, or any volume of the 'Scholar as Preacher' series, will be given for the best illustration sent.

The Great Text for February is Dt 18<sup>15</sup>—'The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.' A copy of Lewis's *Philocalia of Origen*, or of Agnew's *Life's Christ Places*, or of Welch's *Religion of Israel under the Kingdom*, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

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